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University of Alabama

Celebration of the

Seventy-fifth Anniversary

1831-1906



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1831-1906

University of Alabama

BULLETIN

COMMEMORATION
NUMBER

CONTAINING *the* PROGRAMS AND ADDRESSES OF THE
CELEBRATION *of the* SEVENTY-FIFTH ANNIVERSARY
OF THE OPENING OF THE UNIVERSITY
MAY 27, 28, 29, 30, 1906



PUBLISHED BY THE UNIVERSITY
NOVEMBER, 1906

NOTE.

At a meeting of the Society of the Alumni of the University of Alabama on May 31, 1904, Mr. Walter Dudley Seed, Mr. James Jefferson Mayfield, and Mr. Frank Sims Moody were appointed a committee "to co-operate with the Faculty and Trustees in arranging plans for the special celebration of the Seventy-Fifth Anniversary" in 1906.

On May 29th, 1905, the following were appointed as a central committee to arrange the details of the celebration :

Mr. Walter Dudley Seed, to represent the Society of the Alumni ;

Hon. Henry Bacon Foster, to represent the Board of Trustees ;

Professor Thomas Waverly Palmer, to represent the Faculty of the University.

At the request of this committee, Dr. John William Abercrombie, President of the University, and Mr. William Hill Ferguson, President of the Society of the Alumni, acted as *ex-officio* members.

The establishment of the University occurred December 18th, 1820, by act of the General Assembly. The formal opening, however, took place April 12th, 1831, with the inauguration of the Reverend Alva Woods, D. D., as the first president. It was decided to place the commemoration exercises at the time of the regular annual commencement in May, 1906.

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HISTORICAL STATEMENT.

The University of Alabama is an institution maintained by the State of Alabama for the collegiate and professional education of its youth. It was called into existence by the generosity of the Congress of the United States, and fostered by the founders of the state.

The Constitutional Convention, which met at Huntsville, Alabama Territory, on July 5th, 1819, adopted the following article :

"Schools and the means of education, shall forever be encouraged in this state. * * * The General Assembly shall take like measures for the improvement of such lands as have been or may be hereafter granted by the United States to this state for the support of a seminary of learning, and the moneys which may be raised from such lands by rent, lease, or sale, or from any other quarter, for the purpose aforesaid, shall be and remain a fund for the exclusive support of a State University, for the promotion of the arts, literature, and the sciences ; and it shall be the duty of the General Assembly, as early as may be, to provide effectual means for the improvement and permanent security of the funds and endowments of such institution."

In 1819, the Congress of the United States donated seventy-two sections, or 46,080 acres, of land within the state for the endowment of a seminary of learning. At the second session of the General Assembly, an act was passed, December 18th, 1820, establishing a seminary of learning "to be denominated the University of Alabama."

"At the third session of the General Assembly, on the 13th day of December, 1821, an act was passed providing that 'His Excellency, the Governor, *ex-officio*, together with twelve trustees, two from each judicial circuit, to be selected by joint ballot of both houses of the General Assembly, to continue in office for the term of three years,' should constitute a body politic and corporate in deed and in law, by the name of 'The Trustees of the University of Alabama,' and that the Governor should be *ex-officio* president of the board." The first meeting of the Board of Trustees was held at the town of Tuscaloosa on

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the 6th of April, 1822. On the 29th of December, 1827, the General Assembly, by joint ballot of both houses, selected Tuscaloosa as the seat of the University. The site whereon to erect the buildings, one mile and a quarter east of the court house in Tuscaloosa, was selected by the Trustees on the 22nd of March, 1828.

The Reverend Alva Woods, D. D., was publicly inaugurated as president of the University on April 12th, 1831, in Christ Church, in the city of Tuscaloosa. Six days later the University was opened for the admission of students, fifty-two students matriculating the first day.

On the 4th of April, 1865, a body of Federal cavalry, who had been dispatched for the purpose, set fire to all the public buildings of the University, except the astronomical observatory, which were completely destroyed. The erection of new buildings was begun in January, 1867, and collegiate instruction was resumed in April, 1869.

Through the efforts of the Honorable John T. Morgan, United States Senator for Alabama, a second donation of public lands, within the state, to the extent of seventy-two sections, or 46,080 acres, was made to the University by the Congress of the United States by the Act of February 23rd, 1884, in restitution of the loss in buildings, library, and scientific apparatus incurred in 1865.

With the exception of the interruption of its activity from 1865 to 1869, the University has annually carried on its special work since its organization.

The Trustees, the Faculties,
the Alumni, and the Graduating Classes
of the

University of Alabama
invite you to be present at the celebration
of the

Seventy-Fifth Anniversary
of the opening of the University
May twenty-seventh to thirtieth
nineteen hundred and six
Tuscaloosa, Alabama

GENERAL PROGRAM.

The following programs were observed, with the minor exceptions noted in the record of the addresses:

SUNDAY, MAY 27.

11 A. M.

Celebration Sermon (Clark Hall):
W. H. P. Faunce, D. D., President Brown University,
Providence, Rhode Island.

MONDAY, MAY 28.

9:45 A. M.

Academic Procession (Campus Avenue).

10:00 A. M.

Addresses of Welcome (Clark Hall):

For the University—John W. Abercrombie, President.

For the State Department of Education—Isaac W. Hill, Superintendent.

For the State of Alabama—Wm. D. Jelks, Governor.

11 A. M.

Responses by Representatives of other Institutions (Clark Hall):

For the North Atlantic States—J. H. Penniman, Ph. D., Dean Academic Faculty, University of Pennsylvania.

For the South Atlantic States—Charles W. Kent, Ph. D., Professor English, University of Virginia.

For the South Central States—Brown Ayers, Ph. D., LL. D., President University of Tennessee.

For the North Central States—Edmund J. James, Ph. D., LL. D., President University of Illinois.

For the Western States—Thomas W. Page, Ph. D., Professor History and Economics, University of California.

For Sister State Institutions—C. C. Thach, LL. D., President Alabama Polytechnic Institute.

For the Press of Alabama—Gen. Rufus N. Rhodes, Editor Birmingham Daily News.

3-4 P. M.

Inspection of Library, Museum, and Laboratories.

4-6 P. M.

Baseball Game, Sewanee vs. Alabama. (Campus.)

8-11 P. M.

President's Reception (President's Mansion).

TUESDAY, MAY 29.

9-11 A. M.

Business Meeting Society of the Alumni (Clark Hall.)

11 A. M.

Oration to Society of Alumni (Clark Hall):

Charles A. Towne, Member of Congress from Fourteenth District of New York.

1:00 P. M.

Alumni Banquet (Woods Hall).

4:00 P. M.

Baseball Game, Sewanee vs. Alabama. (Campus).

8-10 P. M.

Alumni Debate (Clark Hall): Subject—Resolved, That the Old Times were Better than the New. Affirmative—Charles E. McCall, 1885, and W. C. Richardson, 1843, for the Erosophic. Negative—Russell P. Coleman, 1902, and Chappell Cory, 1878, for the Philomathic.

10:00 P. M.

Class Reunions (Places to be announced.)

WEDNESDAY, MAY 30.

9:00 A. M.

Annual Meeting Board of Trustees (Garland Hall).

10:00 A. M.

Orations by Selected Members of the Senior Class (Clark Hall).

11 A. M.

Celebration Oration: Francis P. Venable, Ph. D., LL. D., President University of North Carolina.

12:00 M.

Conferring of Degrees by the President of the University.

4:00 P. M.

Baseball Game, Team of 1893 vs. Varsity (Campus).

9:00 P. M.

University Reception (Woods Hall.)

BACCALAUREATE SUNDAY.

Holy, Holy, Holy! Lord God Almighty!
Early in the morning our song shall rise to Thee;
Holy, Holy, Holy! Merciful and Mighty!
God in three Persons, blessed Trinity!

Holy, Holy, Holy! all the saints adore Thee,
Casting down their golden crowns around the glassy sea;
Cherubim and Seraphim falling down before Thee;
Which wert and art, and ever-more shall be.

Holy, Holy, Holy! Lord God Almighty!
All thy works shall praise Thy name in earth,
and sky, and sea;
Holy, Holy, Holy! Merciful and Mighty!
God in three Persons, blessed Trinity!

INVOCATION.

Rev. Lemuel Orah Dawson, D. D.
Pastor Baptist Church, Tuscaloosa.

Shout the Glad Tidings-----*Wagner-Baumbach*

Come, thou almighty King,
Help us thy name to sing,
Help us to praise!
Father all glorious,
O'er all victorious,
Come and reign over us,
Ancient of days.

Come, thou incarnate Word,
Gird on thy mighty sword,
Our prayer attend;
Come, and thy people bless,
And give thy word success;
Spirit of holiness,
On us descend.

Come, holy Comforter,
Thy sacred witness bear
In this glad hour,
Thou who almighty art,
Now rule in every heart,
And ne'er from us depart,
Spirit of power!

To the great One and Three
Eternal praises be
Hence—evermore!
His sovereign majesty
May we in glory see,
And to eternity
Love and adore.

READING OF THE SCRIPTURES.

Largo ----- *Handel.*
Mr. John Calman.

A Song of Great Joy-----*J. Lewis Browne.*
Mr. Hill Ferguson.

CELEBRATION SERMON.

Rev. W. H. P. Faunce, D. D.
President Brown University, Providence, Rhode Island.
Text: Isaiah 54:2—"Lengthen thy cords and Strengthen thy
stakes."

PRAYER.

Hallelujah Chorus-----*Handel.*

Come, Thou Fount of every blessing,
Tune my heart to sing Thy grace,
Streams of mercy, never ceasing,
Call for songs of loudest praise.
Teach me some melodious sonnet,
Sung by flaming tongues above;
Praise the mount—I'm fixed upon it!
Mount of Thy redeeming love.

Here I'll raise my Ebenezer,
Hither by Thy help I'll come;
And I hope, by Thy good pleasure,
Safely to arrive at home.
Jesus sought me when a stranger,
Wand'ring from the fold of God;
He, to rescue me from danger,
Interposed his precious blood.

Oh, to grace how great a debtor
Daily I'm constrained to be!
Let thy goodness, like a fetter,
Bind my wand'ring heart to Thee.
Prone to wander, Lord, I feel it—
Prone to leave the God I love—
Here's my heart, O take and seal it,
Seal it for Thy courts above.

BENEDICTION.

OPENING OF THE CELEBRATION.

By President John William Abercrombie.

Ladies and Gentlemen:

In the selection of commencement preachers, it has been our custom to choose from the protestant denominations represented by the church organizations at Tuscaloosa, taking them in rotation. Under that custom, the selection for this year falls to the Baptist Church, and the Trustees and Faculties of the University consider themselves fortunate in having secured from Dr. William Herbert Perry Faunce an acceptance of the invitation to deliver the commencement, or celebration sermon.

As is well known to many of you, Dr. Faunce is, and has been for a number of years, the able and distinguished president of Brown University, at Providence, R. I. Before going to the presidency of that University, he was for fifteen years engaged in the work of the ministry, the last ten as pastor of the Fifth Avenue Baptist Church of New York City.

All institutions of learning are connected by a bond of interest, because all are striving for the same object, namely, the establishment of truth, the dissemination of knowledge, the inculcation of patriotism, and the promotion of true religion. In addition to the usual ties that bind such institutions, the University of Alabama and Brown University are bound by one of sentiment. The first president of the University, Rev. Alva Woods, D. D., was a professor in that University before coming to Alabama. It is highly fitting, therefore, from every standpoint, that Brown University should lend us her president on this occasion.

Dr. Faunce is a recognized leader in the educational and religious life of the nation, and I am sure that you will hear him with pleasure and profit. He will now preach the celebration sermon.

CELEBRATION SERMON. *

*By President William Herbert Perry Faunce,
Brown University.*

Isaiah 54:2—"Lengthen thy cords, strengthen thy stakes."

The process of lengthening and the process of strengthening are so different as to appear sometimes in hopeless antagonism. The duty of continually broadening out our life, of taking in new intellectual territory, of enlarging the bounds of knowledge and experience is very clear; but no less clear is the necessity of driving in deeper those great primary convictions which alone give our life stability and power. Here is the two-fold need of every man, every church, every nation—breadth of apprehension and intensity of conviction.

We all know the men of intense conviction only. We call them the men of one idea. They see only one thing, but they see it so vividly and intensely that the vision instantly passes into action. Their very limitations give them a certain swiftness and energy. As some one has said: "We put blinders on horses precisely because we don't want them to take broad views of things, but to go straight forward."

Then we all know the men of breadth only—sometimes so broad that they are vague and hesitant and helpless. They are hospitable to all ideas, dominated by none; playing with all creeds, not coming under the power of any. They have no capacity for leadership, but seem to move about in the fog. God sometimes has to choose the narrow men, because the broad men have become inert and insipid.

So certain periods in the world's story seem periods of intense conviction only. We call them the "ages of faith." When Luther threw his inkstand at the devil, when the King's Evil was cured by the touch of the King's hand, when witches were tortured in Massachusetts—then indeed was there tremendous reality in the unseen. Faith was so strong as to brook no contradiction, and doubt was crime.

But the age in which we live is very different. Freedom of belief, freedom of speech is our heritage, men have reacted

*The sermon was delivered without manuscript, and was in part put in writing later for the purpose of this record.

from the old dogmas, and no father of today is able to impose his own religious philosophy upon his growing boy. And there are those who say that our age has become so tolerant, so urbane, as to be spineless, nerveless, and unfitted for such great deeds as our fathers wrought.

Must we, then, choose one horn or the other of this dire dilemma? Must every age be one of fierce persecution or of moral indifferentism? Must each one of us be intensely narrow or on the other hand nebulous and uncertain? How can we lengthen the cord of life, and yet strengthen the stakes?

The great benefit of a real vacation is in its broadening of our sympathies. Few of us need actual and complete physical rest in the summer. A vacation three months long is a damage to many teachers and to almost all students. If we can use the summer for travel, we are almost certain to return with broader outlook. To rejoice with them that do rejoice may be harder than to weep with them that weep. Poor widow, etc., easy. But to enter into the joy of the scholar, as he digs in the Roman Forum, or lays bare the site of ancient Troy, to enter into the joy of the mediaeval architects and builders as they upreared their cathedrals, or the mediaeval warriors as they went forth to rescue the Holy Sepulchre from the Turks, to understand the joy of the Japanese soldier as he flings away his life for his ancestors and his Mikado,—that is to become more truly human and so capable of helping humanity. One who could sympathize with all sorts and conditions of men, would he not be a true Son of Man?

But actual physical transportation is surely not necessary to mental advance. There are travels by the fireside. A man can sit by his evening lamp, and through the book and picture he can penetrate Africa with Livingstone, or follow Nanzen to the farthest north. The study of history is the most emancipating of all studies. It makes us acquainted with men of other times, other customs, opinions, habits, creeds, and makes us see that God's world is vastly larger than our door yard. The bible is the most liberalizing of all books, if for no other reason than because it forces all those who read it to go back two or three thousand years, to go out of Europe into Asia, to take the oriental point of view, and to come

to God through the figures and forms of speech wrought out by apostles, prophets, and martyrs, who ages ago fought and sang and fell on sleep.

Therefore, every Christian is constantly broadening his intelligence and his sympathy. We want to know all that is true, and experience all that is right. It is safe to know!—and to know everything that is knowable! There are no secret cupboards in the universe of God. There is no esoteric knowledge intended for the theologians or the philosophers, while the rest of us must be content with things that it is safe to believe. Everything that is true is for every man of us to know. Not, indeed, that we are to know all this at once. There must be “line upon line, and precept upon precept.” But somewhere, and at some time, all truth is intended for all God’s children. As James Russell Lowell used to say: “The universe of God is fire-proof, and it is quite safe to strike a match.” The only remedy for the dangers that spring from little knowledge is to be found in deeper knowledge yet. The church of God is held back today not by bad men, but by good men who have stopped growing. Bad men cannot permanently check the truth; but good men whose goodness has fossilized are the church’s heaviest problem. The greatest happiness of an astronomer is the discovery of a new star in the sky. He is so sure of the stars already there that he does not dream they can be thrown out of their orbits by any fresh discovery. Should not the church be as eager to get a glimpse of some new truth as is the astronomer to come in sight of some new star?

But I hear some men say that, while this may be true in the realm of physical science, yet in the realm of religion all truth was given us definitely and finally by the apostles two thousand years ago, so that our only duty is to accept these formulas and hand them down unchanged to our descendants. I can only answer that Jesus Christ did not think so. He never compared his truth to jewels in a casket, to be transmitted intact, but rather to seed that is to be bravely planted. His conception of religion was that of something vital and bound to grow. A professor some years ago in one of our New England colleges had taught anatomy and physiology for some forty years, using most of the time a text-book which he himself had prepared at the beginning of this period. At

last both students and faculty felt that a change was desirable, and that some more modern text-book should be secured. One of his colleagues finally ventured to suggest to him that a new book was desirable. To this he calmly replied: "Sir, there are no more bones in the human body than when my text-book was written." Truly there are no new bones in the body, no new books in the Bible, no new Lord of Life; but our understanding of the body, our insight into the Bible, our appreciation of the meaning and purpose of Christ are changing from year to year, or else we have become fossils rather than Christians. One of the worst enemies of the Kingdom is the man who says "Everything in religion was settled long ago." Such a man has parted from the Bible. That "is a lamp to my feet," not a philosophy of the universe; a "light to my path," not a theodicy. It is to tell us how to go to heaven, not how the heavens go. The Bible cries with Job: "Behold these are but parts of his ways, and how little is known of him!" and with Paul: "How unsearchable are his judgments, and his ways past finding out."

But is this all? That we should become, as the years pass, less narrow, more hospitable, more tolerant than before? Surely the men of our time need something more than to keep open house to new ideas, to welcome all the vagrant train of modern fact and fancy. Our country profoundly needs a deeper conviction than ever that the things which are seen are not made of things which do appear,—that the essential faith which came to most of us in our childhood, the faith of the men who landed on Plymouth Rock, the men who sat in the Continental Congress, the faith of Washington and Lincoln and McKinley and Roosevelt,—the faith in "God the Father Almighty, and in Jesus Christ, his only Son, our Lord"—is the only faith which makes life worth living, the great underlying reality of our existence. When traveling through the warm lands of Southern Europe, I have noticed that the Greeks and Romans everywhere made ample provision for two great needs of humanity: for water and for religion. Whenever the Greeks founded a city, they carefully conducted springs of water to the central squares, and turned them into living fountains. Then close beside they built their temples. Wherever the Romans built their homes, they built huge aqueducts, some of which are still bringing limpid water from the hills to the

city. Then not far away they erected their place of worship. When you find a people that can live without water, you will find a people that possibly can do without religion.

America greatly needs to emphasize the ideal and spiritual ends of life today. We may be losing here, for we are growing older, and cynicism sometimes creeps in with the years. That is a most pathetic description of old age which we find in the book of Ecclesiastes: "They shall be afraid of that which is high!" Whenever a man becomes afraid in the presence of the things that are high, he is decrepit, whether his age is seventy or seventeen. But whoever loves the high, believes in the ideal, and works for what men call the impossible, is a man who has found the secret of immortal youth. But what do we mean by the ideal or spiritual aim? We are almost afraid of that word spiritual; it has become almost a sort of cant term with many people. I think we really mean by spiritual the power to see within every object, event, or movement, the spirit which informs it and gives it significance. The materialist sees in the flag only a poor piece of bunting six feet by four. The man of spiritual perception sees in it the principles of his country's history, the institutions for which the fathers fought and died. The materialist sees in the cross only two sticks set at right angles. The man of spiritual insight sees in the cross the sign by which faith has conquered unbelief from the first century until now.

How wonderful was the power of Jesus, thus to look behind the sign to the thing signified. When the people brought him a poor silver drachma, they thought to puzzle him by their problem: "Is it lawful to give tribute to Caesar or no?" But, looking behind the silver coin, he answered: "Render to Caesar the things which are Caesar's, and to God the things which are God's,"—in one sentence separating forever church and state. When the woman of Samaria put to him her favorite problem,—“Shall we worship in this mountain or in that?”—he, looking behind all the disputes of Jews and Samaritans, answered: "Neither in this mountain nor in that, but in spirit and in truth."

Just in proportion, then, as we are men of spiritual insight and power, the antagonism between depth and breadth will vanish in us as it did in Jesus. Just because Jesus was

so sure of the spiritual essence of things, he could afford to be patient with the varying manifestations of that essence in the human life. Uncertainty is the mother of intolerance. The men who are sure of the central reality are not greatly concerned over the various forms it may assume. They appreciate the good in other societies, creeds, and movements, and because they are sure of God and duty and eternal life, they can meet with serene toleration, and even sympathy, the men who differ from them.

One of the most interesting things in our time is the fact that the people of spiritual insight are finding one another out. They are reaching across the barriers of race and country and sect, are touching hands across mountains and seas, and realizing that they belong to one kingdom of God. They are becoming aware that the things which unite Christians are fundamental, the things which separate them are transient. At the summit of the Stelvio Pass, the highest road in Europe, the traveler sees a slender granite shaft, ten thousand feet above the sea. It is the meeting place of Italy, Austria, and Switzerland. In the plains below the armies of those nations have clashed again and again in battle; but at the summit of the pass the three lands meet, and under the quiet sky all is peace. Spiritual altitude is spiritual unity! Just in proportion as we rise in soul we shall find that we are one in ideal and endeavor.

CELEBRATION DAY: MONDAY.

Academic Procession.

Music.

INVOCATION.

Professor Edward Franklin Buchner, University of Alabama.

ADDRESSES OF WELCOME.

For the University,
John W. Abercrombie, President.

For the State Department of Education,
Isaac W. Hill, Superintendent.

For the State of Alabama,
William D. Jelks, Governor.

Music.

RESPONSES BY REPRESENTATIVES OF OTHER INSTITUTIONS.

For the North Atlantic States,
J. H. Penniman, Ph. D., Dean Academic Faculty,
University of Pennsylvania.

For the South Atlantic States.
Charles W. Kent, Ph. D., Professor of English,
University of Virginia.

Music.

For the South Central States,
Brown Ayres, Ph. D., President of the University of Tennessee.

Music.

For the Western States,
Thos. W. Page, Ph. D., Professor of History and Economics,
University of California.

For Sister State Institutions,
C. C. Thatch, LL. D., President Alabama Polytechnic Institute.

For the Press of Alabama,
General Rufus N. Rhodes, Editor Birmingham News.

Music.

ADDRESS OF WELCOME: FOR THE UNIVERSITY

By President John William Abercrombie.

Ladies and Gentlemen:

It is with no ordinary pleasure that I enter upon a performance of the duty assigned me in the beginning of the program for today, for it falls to the lot of few men to preside over the anniversary exercises of an institution so full of years.

This celebration marks the close of three-quarters of a century of glorious achievement. Here for seventy-five years, with brief interruption, the torch of learning has burned brilliantly. In uplifted hands it has been held. Like a beacon it has shone.

The history of the University of Alabama is coeval with the history of the State of Alabama. Indeed, the University's growth and the State's development are so closely related, so completely interwoven, that it is difficult to consider them separately.

The University was provided for in 1819 by the act of Congress which admitted Alabama into the Union of States. By that enactment a donation of seventy-two sections of land was made for the endowment of a seminary of learning. In December, 1820, the General Assembly passed an act establishing a seminary of learning, "to be denominated the University of Alabama." The first meeting of the Board of Trustees was held in April, 1822. In December, 1827, Tuscaloosa, then the capital of the state, was selected for the seat of the Univer-

sity. The site upon which to erect the buildings, the present site which comprises three hundred acres, was selected in March, 1828.

The inauguration of the first President, Rev. Alva Woods, D. D., took place in April, 1831. Fifty-two students were matriculated on the first day of the first session. Progress was unhindered till the mighty conflict of the sixties. Near the close of that momentous struggle, the material equipment fell a victim to the ravages of war. In April, 1865, a body of Federal cavalry, who had been dispatched for the purpose, set fire to and destroyed completely all of the seven college buildings, except the astronomical observatory. The erection of new buildings was begun in January, 1867, and the work of instruction was resumed in April.

In restitution for this loss by fire, Congress made, in 1884, another donation of lands, equalling the first grant in number of acres. With the proceeds from the sale of a part of this second donation most of the present buildings were erected.

The management of the University is vested in a Board of Trustees consisting of the Governor and State Superintendent of Education, ex-officio, and one member from each of the nine congressional districts, except this district, which has two members. The Board of Trustees is a self-perpetuating body, election to membership therein being subject to confirmation by the State Senate.

Of officers of instruction and government there are forty-four. The academic, engineering, and law departments are located here, while the departments of medicine and pharmacy are at Mobile. The enrollment for the present session is 491; by departments it is as follows: Academic, 247; engineering, 32; law, 39; medicine, 153; pharmacy, 22. Including the Summer School, the total enrollment for the year is 867.

Prior to 1895, women were not admitted. Since that time they have been admitted to the academic department on equal terms with men. Fifty-two young women are enrolled this year. The professors report that they perform their duties in a satisfactory manner, and the records show that they not infrequently win the highest honors.

Except the interruption mentioned, the University has been in continuous operation since the opening in 1831. Over seven

thousand students have been in attendance, and over two thousand have been graduated.

The requirements for admission to the Freshman class are those fixed by the Association of Colleges and Preparatory Schools of the Southern States. No other college in Alabama enjoys the distinction of holding membership in that Association.

The expenses of a student here are remarkably low. Residents of the State pay no tuition in the academic department. If they live in the dormitories, they pay, per session of nine months, for board and lodging, fuel, lights, laundry, physician and hospital fee, library and gymnasium fees, the sum of one-hundred and fifty dollars.

The alumna body has given to the service of the State and Nation some of the ablest and most distinguished of men. In almost every state of the Union, whether in peace or in war, whether in public or in private life, they have performed useful and conspicuous parts. Every field of endeavor has been touched and illumined and uplifted. The names of many of the alumni add luster to the state's history, and the memory of the matchless achievements of some is a cherished heritage of the common country.

Such in brief, ladies and gentlemen, is the history of the institution which you honor by your presence on this occasion. I have recited it for the information of those who have not had opportunity to study it, and to refresh the memory of those to whom it once was familiar.

We feel highly honored by the presence of so many representatives of other colleges, so many public officials, so many representatives of the press, so many former students, so many patrons, so many friends. Your coming brings sincere pleasure to our hearts, and we trust that it will not be without pleasing experiences to you.

Every officer, every member of the Faculties, every student of the University of Alabama, joins me in extending to each and all a hearty greeting, a most cordial welcome.

ADDRESS OF WELCOME—FOR THE STATE DEPARTMENT OF
EDUCATION.

By Superintendent Isaac W. Hill.

Ladies and Gentlemen :

The life of a Republic depends upon the intelligence, integrity, and patriotism of its citizenship. The government in a Republic is a composite representation of the ideals and character of its electorate. Therefore, in order to perpetuate its life and give good government to its citizens, the most important duty of a Republic is the development and training of its citizenship along lines ideal.

The trend of education in past ages, among all peoples, has depended upon the conception of the perfect man formed by the leaders of thought. The people in general in no country have ever formed clearly defined ideas of the true subject of education. They have always concentrated their efforts upon the accumulation of things material, leaving the leadership in the higher conceptions of life to those philosophers who devote their time and attention to things immaterial. Realizing this fact, the founders of this republic provided by land grants for the establishment of higher institutions of learning in which leaders of thought and action could be trained. In accordance with this plan, this institution was established and opened its doors for students in 1831. Time has vindicated the wisdom of our forefathers. For seventy-five years the influence of this institution has permeated every nook and corner of this great state. In every department of the civic life of the state, her sons have ever been found in the forefront battling for the best interests of the whole people. The State Department of Education, which I have the honor to represent on this occasion, owes its existence to an honored son of this institution, the Hon. A. B. Meek. As a representative from the county of Mobile in the Legislature of 1854, he secured the passage of a law creating a system of public schools for the entire state. Up to that time, outside of Mobile County there existed no system of public schools. No doubt the training received in this institution led this distinguished man "to dream dreams and to have visions" of the time when every child within the confines of his beloved Alabama might have

educational advantages extending from the elementary schools through the University "without fee and without price." Since the establishment of the system, the public schools have passed through the vicissitudes of war, of reconstruction, of poverty, of prejudice, into the light of peace, of plenty, and of universal approval. After the lapse of half a century, however, they are only now beginning to approximate the dreams of their founder. To Mr. Harry C. Gunnels, another son of this institution, is due the credit for the first free public schools, with rare exceptions, in the rural sections of the state. As a representative in the Legislature of 1900-01, he introduced and secured the passage of a bill providing for a minimum term of public schools free from all tuition fees. Prior to this time the appropriation made by the state was apportioned to the children and the amount credited by the teacher to tuition charged the parent.

Under the laws putting the provisions of the new Constitution into operation, and the law revolutionizing the management and control of the public school system, passed by the Legislature of 1903, the average length of school terms in about fifty per cent. of our counties is seven months, while no county has an average term of less than five months. More money is needed to lengthen the school term, but crying needs of the system at this time is better school houses in the rural sections and rural high schools in which the boys and girls may be prepared for the University. The University has stood for three-quarters of a century without any organic connection with the common schools of the State. Let the sons of the University, on this the seventy-fifth anniversary of their alma mater, determine to use the energy characteristic of them in the past, not only in aiding to provide comfortable homes for the rural schools, but also in assisting to bridge the chasm now existing between the elementary schools and the University by the establishment of rural high schools. This noble work will prove advantageous to both, and will give to Alabama a live, active public school system with the University for a capstone.

The Department of Education representing every interest of public education welcomes to this anniversary the representatives of the elementary schools, the high schools, the Normal schools, the technical schools, and of all institutions which have

for their object the development and training of the young manhood and womanhood of the state. Let us hope that you will feel toward each other as members of one great family, and that when you return to your respective homes you will guard zealously every public school interest. Remember that all of you are correlated and that which subserves the interest of one subserves the interest of all.

To you, gentlemen, who have come as representatives of sister institutions in the North, in the East, in the South, and in the West to join us in the celebration of this anniversary, the Department of Education extends a most cordial welcome. The institutions which you represent are doing for your respective states what this University is doing for Alabama. We rejoice to have you with us on this occasion. We hope and believe that your visit will redound to the good of our common country. If the institutions which train the leaders of thought in this country are in thorough sympathy and harmony the one with the other the misunderstanding of the past can not be repeated. We trust your stay in our midst may be both enjoyable and profitable. Should you have a wish, let us know it, and we shall strive to gratify it. When you return to your homes, say to your people that the motto of Alabama along lines educational is no longer "Here we rest," but "Here we hustle."

To you, representatives of the press, the great moulders of public opinion, our sincere welcome is extended. Your labors in the past have resulted in much good. You have stood "shoulder to shoulder" with the other friends of education in their attempt to better educational conditions. May you gather fresh inspiration from this occasion.

To all here present the Department extends a cordial welcome with the earnest wish that the occasion may be both enjoyable and profitable.

It is greatly regretted that the address of welcome for the State of Alabama delivered by His Excellency, William Dorsey Jelks, Governor of Alabama, is not available for this record of the celebration.

RESPONSE FOR THE NORTH ATLANTIC STATES.

*By Professor Josiah Harmar Penniman, University of
Pennsylvania.*

Mr. President :

On behalf of the University of Pennsylvania I wish to thank you for the distinguished honor of being present today as the spokesman of the Universities of the North Atlantic States, and to convey to the University of Alabama cordial greetings, and congratulations on the completion of three-quarters of a century of a useful and honorable career as one of the great sisterhood of American Universities.

The Universities of the North congratulate you on the fact that your lot has fallen in such pleasant places and that your zeal for educational work, broad and deep in its influences, has been at all times commensurate with the opportunity by which you have been confronted, and the need which has been imperative and insistent in a land in which enlightened public opinion is the guarantee of liberty.

We congratulate you on the fact that as soon as Alabama ceased to be a territory and became a state, the men, who, in the beginning, laid the foundation of your government, provided, in the constitution, for the encouragement and support of higher education, and decreed that there should be "a State University, for the promotion of the arts, literature and the sciences."

The nation is today, in many respects, as wise men foresaw that it would be, but it has surpassed even their dreams. On strong and deep foundations its present greatness is built. When in 1752, Dr. William Smith, the first Provost of the University of Pennsylvania, wrote *Some Thoughts on Education*, he said :

"If we look into the story of the most renowned states and kingdoms, that have subsisted in the different ages of the world, we will find that they were indebted for their rise, grandeur and happiness to the early provisions made by their first founders for the public instruction of youth. The great sages and legislators of antiquity were so sensible of this, that they always made it their prime care to plant seminaries and regulate the method of education; and many of them even

designed, in person to be the immediate superintendents of the manners of youth, whom they justly reckoned as the rising hopes of their country."

To serve the individual and through him the state is the purpose of the University, just as it is the purpose of every institution or organization known to society. Whether the University exists for an exalted purpose, or for mere utilitarianism, it must command attention and enlist sympathetic support, provided its purpose is necessary to, or at least consistent with, the highest interests of the State.—Society can do for the individual what the individual cannot do for himself, but only when the individual does his duty as a member of the social organization. The relation is reciprocal. The state can do for the University what the University cannot do for itself, but it can do this only when the University performs faithfully its legitimate and proper functions in educating men and women to the conviction that enlightenment and freedom are inseparable. The application of trained intelligence to the development of material wealth provides the wealth with which the University is to be maintained, and the cherishing and realization of its highest and most spiritual ideals made possible. "The eye cannot say unto the hand, I have no need of thee; nor again, the head to the feet, I have no need of you."

The recent development of the wealth and influence of the United States as a world-power has been coincident with the growth of high-school and collegiate education. Every increase in educational opportunity as a result of educational need has brought forth immediate response in increased attendance on schools and colleges. The decades from 1860 to 1900, and inclusive of both, saw this increase in the numbers of high schools in the United States—40, 160, 800, 2526, 6005. The North Atlantic States in 1890 had 786 high schools and in 1900, 1448, not quite twice as many. The South Atlantic States in 1890 had 115 high schools and, in 1900, 449, nearly four times as many. In 1870 there were only 590 college students to the million of population. In 1890 there were 880 and in 1900, 1284 college students to the million of population. If time permitted we could draw some very interesting conclusions from a comparison of the statistics of our increase in wealth and our increase in educational opportunity. Knowledge is power, and to be a power, a nation must be distinguish-

ed not for its material possibilities, but for its intelligent and educated citizenship. Sir James Mackintosh said "diffused knowledge immortalizes itself," and the crowning glory of our country is the freedom and accessibility of higher education. To this fact more than to any other, excepting always the Providence of God, is due the existence of our nation today, an example to the world of the power of an enlightened people to wrest from their environment the materials of national prosperity and, greater than this, to govern themselves.

The institution of a University in a Commonwealth is a pledge to the world by that Commonwealth that it believes in the highest and best spiritual and intellectual life as the safeguard of the State. It would be wrong to tax the whole population for the purpose of giving college education to the few who are able to avail themselves of it, unless the existence of a body of highly educated men and women in the Commonwealth was regarded as of value to the interests of the State. Every state that maintains institutions of higher learning, apparently for the few, is in reality maintaining them least of all for the few, and most of all for the commonwealth.

The greatness of Alabama is known to all who know the history of our country, and the history of the University is inseparable from that of the State. The boys who attended lectures in the University have been the men who were an honor to the state and to the nation, and contributed their labors and their lives to the moral and spiritual upbuilding of a great people. The culture of the nation has been raised higher and higher by the University men who have carried into their social and public life the same influences that were potent in moulding their characters. No words of mine are needed to call to your minds the names and deeds of alumni of the University. Were I to attempt to recount them, I should not know where to begin or where to end, for their name is legion and their achievements are writ large in history.

It is with pleasure that we read in your University history the names of men who came to you from universities of the group I have the honor to represent today, for the universities of the North have had their share in the great work of your seventy-five years. But our relations with you have been reciprocal, for from the Southern Universities have come to us

men who have brought into the life and thought of the north, not only the gentle and winning graces of a chivalrous manhood, which is the characteristic product of the culture and social order of the South, but also a scholarship which has added to the influence and fame of every institution to which they have come.

Your first President, Dr. Woods, was a Harvard graduate, and one of the distinguished men of the Harvard faculty today went there from the University of Alabama. One of the most illustrious names in the history of American education is that of Frederick Augustus Porter Barnard, a graduate of Yale, but his first work was done as a member of your faculty, in which capacity, in 1854, he wrote, as a faculty report, one of the most interesting and illuminating books ever written on the much discussed subject, the college curriculum. It was after he had manifested his powers and made his reputation here, that he was eagerly sought by Columbia University, of which he became the great and wise President.

A long list might be prepared showing the relations that have subsisted and still subsist between the University of Alabama and the universities of the North, but I will mention only one other name, that of the revered Dr. George A. Ketchum, of Mobile, a graduate of the University of Pennsylvania, the Dean of your Medical School.

Universities, like the things they stand for and the knowledge they impart, are not limited in time and space. They draw on all ages for their ideas, and for their great teachers they search the world. The work of the teacher is "not of an age, but for all time" and the influence of a university is diffusive for good. The greatest characteristic of a university is devotion to truth. This devotion must of necessity be an example and an inspiration to all who in any way come under its influence. The sending forth year by year of a body of young men, trained to recognize and to face facts, and to determine and be true to truth, is the great work of a university in its teaching capacity; the increasing of the sum total of human knowledge by the discovery of new facts and truths, and the application of this knowledge to life is the complement of its teaching. The result, however, must be life, or be translatable into terms of life. Our social and public life needs university faithfulness to truth. The judicial attitude,

the unbiased and unprejudiced mind, the intelligent opinion founded on fact, the elevation of soul which recognizes the highest happiness in promoting the true interests of others—the life consecrated to an honest and honorable altruism as the only source of permanent joy, is it not all this that we are in reality celebrating, when, as representatives of the universities of the land, we meet to exchange greetings on this bright day in the annals of Alabama?

RESPONSE FOR THE SOUTH ATLANTIC STATES.

By Professor Charles William Kent, University of Virginia.

His Excellency, the Governor of Alabama, Mr. President, Honorable Trustees, Students of the University of Alabama, Ladies and Gentlemen:

On this glad occasion, less significant because it closes seventy-five years of eventful struggle than because it opens the last quarter of your first century of fruitful effort; not more valuable because of its throbbing memories than because of its full promise of vital purpose and widening consequence, it is good to be here. Commissioned by the President of the University of Virginia to tender his personal greetings and official felicitations, I nevertheless share with you the regret that pressing duties at home detain him so that he cannot in person present his congratulations in his own facile and graceful phrase.

But I count it an honor to speak in his stead as I count it a pleasure to speak in this presence. I salute with greetings from the University of Virginia, an elder sister. Elder, however, but by a few years and these filled with ripening plans and big hopes for the immediate birth of your noble institution. Little wonder that in those years the experiment of founding a university in the Old Dominion was watched with peculiar interest and instruction, for had not your own young State interlinked its earliest history with that of Virginia!

It was my privilege to be a guest in your state when your late Constitutional Convention was in session in Montgomery and this fact set me then to reading your romantic history. In 1819, the date impressed upon the University of Virginia's seal, your first famous Convention assembled and your first constitution was drafted by Judge Clay of Virginia birth and successfully piloted to adoption by Hopkins, Davis and others from the same State. William Wyatt Bibb, your last territorial and first State governor, was also a Virginian, as were many others of official position who wore worthily the honors Alabama heaped upon them. I was not ashamed of my boyish enthusiasm when in reading of the famed Canoe Fight, known, I trust, to every Alabamian before me, I learned that big Sam Dale, its hero, was given to Alabama by the same rock-ribbed county in Virginia that gave Houston, the pioneer, to Texas.

But, Mr. President, the relations between our two Universities in those early days were just as close. There are those in this audience that recall the old buildings of the University of Alabama, swept away by the flames of war, after Murfee and Toy had kept the bridge with patient daring and intrepid calm as worthy of poetic record as the brave deed of old Horatius. The Rotunda, as you used to call it, giving it the very name still worn by its classic prototype, the center of our architectural scheme, and the old Lyceum, and these old homes with columned porticoes and classic facades, still dotted here and there, giving an added charm to Tuscaloosa,—these all, in their architectural scheme, came to you directly from the University of Virginia where Jefferson, our great founder, was, with plastic hand, creating an academic village of artistic beauty and was fostering throughout his community an atmosphere of good taste.

The position you yourself occupy, Mr. President, now grown to such dignity and usefulness after its long history of vicissitudes, was in October, 1830, a few months before this University opened, tendered to one of the distinguished professors of the University of Virginia, Dr. Robert Maskell Patterson; and the gentlemen of this faculty who search the records of their predecessors no less illustrious than themselves, will find no brighter name and no richer heritage of personal power than were left by Henry Tutwiler, one of your first professors. In his own home town in the beautiful valley of Virginia I have

paused to pay my humble tribute to his memory and his merit, and here where his work began, here in Alabama where his influence permeated every corner and touched every grade of life, I offcap to him, our honored alumnus, the measure of our ideals and attainments.

Thus closely identified at the first, it has always been true that the relations of these institutions have been based upon mutual respect and courtesy, and our friendship today is strengthened by our community of interests in the large and pressing task of the higher education of the South.

I have yielded, with hardly an apology for my error of love, to this temptation to link the histories of our States and Universities, but I do not forget that the duty given me is larger. I come not to bring you the greetings of our institution or of our State, but of all southern universities, and of all southern states of which Virginia and her University are but types. On your interesting program you have provided for responses by representatives of every section of our country, and this is well, for it attests in dramatic fashion the national solidarity of education, but it is pardonable to add that those of us who speak for the southern states, for that great empire of majestic sweep from Potomac to Gulf and the Father of Waters have this advantage that we speak for a homogenous people and of problems that we all alike are set to solve. These problems, numerous and difficult, arise in the main from two: that of right adjustment of our intellectual, social, and spiritual life to unknown and untried material prosperity, and that of so adjusting the rights and privileges of two races that neither may suffer loss and each may have its proper growth in civic efficiency. The southland, of which Alabama is so true a picture, boundless in resources and containing within its limits the possibilities and powers of almost limitless wealth, is on the threshold of a future teeming as well with civic opportunity and responsibility. The full tide of material prosperity which Alabama is to enjoy to the full, sweeps onward, and those who concern themselves with little but material growth are radiant with swelling hopefulness. But material prosperity itself, however desirable, and however coveted by a proud people, who have drained the bitter cup of poverty, brings in its own train its attendant ills and evils. The South has worn with becoming dignity and grace, yea,

with a fascinating charm, its crown of feudal prosperity, and in turn, with patient self respect and courage, its crown of suffering: will it assume with equal power its sceptre of democratic efficiency? With full participation in all material movements and in the councils and conferences that direct these movements, will she, at the same time, so deftly and tactfully manage her own affairs as to bring the greatest good out of her perplexing condition?

That the love of money is the root of all evil has its manifold illustrations in our American Republic and there is real danger that the South with its proud record of public and personal honor and honesty may surrender its high idealism for the sordid and debasing worship of money. May we not indeed barter the high soul of our distinctive life for larger barns in which to store heaped wealth!

President Andrew D. White, in a recent address, has found America's salvation from this and other ills in education. This is an academic solution, and of moment only when education becomes a solid substance of three dimensions, affecting body, mind, and soul, and when teachers in education accept not merely as an educational theory but a fact convertible into force, that character is the highest outcome of universities. This fixing anew of the fundamental principles and this solidification of character will bring this hoped-for salvation from material submergence.

Again the southern people are committed not merely to the theory but to the theory already incorporated in their self-sacrificing practice, that the largest task now before us, demanding the wisest attention of the wisest and best men is the education of all the people. The darkening cloud of illiteracy must be dispelled. The indifference of many of our people to education, because they have ceased to believe in its commercial value, will be changed to vital activity, when they are again convinced that it is the necessary means to individual promotion and national progress.

Educational statesmanship must plan wisely and with catholicity for the education of all the people, white and colored, bearing always in mind that education must be fitted to those that receive it and to the part in the nation's life they will be called upon to play.

To the solution of this problem of general education the Universities, flushed with the spirit of triumphant democracy, must give ungrudging time, patient counsel, and the sympathetic help of actual participation and leadership.

The old figures under which the University was pictured are largely outworn. Today it must lead in every great movement that has in view the sane democratization of our civil life. The University, too, will set the tone and fix the limits of this popular education, for no training within the State will be higher than the ends set before herself by the State University.

Mr. President, I believe that the University of Alabama is set in the heart of this honored commonwealth for some high purpose such as this—to forward the solution of these great problems of adjustment—and that its opportunity widens with the growing years to exercise a wise and beneficent influence on the whole education of the South. Therefore I dare bespeak for it the good wishes and God-speed of the States of the South Atlantic Seaboard.

I wish for you, Mr. President, virile courage and generous support in the leadership you have been called to assume. To this noble University, focussing within itself the history and temper of your State through more than a man's allotted years and shedding light that at once may fill with glory and infuse with life the closing years of its first century, I exclaim, hail! all hail! And may the great State of Alabama so cherish her noble fame and so confide in her ennobling services that it will gladly furnish all needed sustenance for the developing strength of the University of Alabama

RESPONSE FOR THE SOUTH CENTRAL STATES.

By President Brown Ayres, University of Tennessee.

The University of Tennessee is the oldest of the State institutions of the South Central States. It is therefore with a special propriety that the duty is assigned to its representative to speak a word of greeting for this group of states

on the auspicious occasion that you are now celebrating. There is also a special fitness in this word of cheer and Godspeed from the University of Tennessee, in the fact that many of its early alumni came to the State of Alabama in the beginning of the making of this commonwealth and contributed in no small degree to the establishment of the government that brought about the foundation of this University. The broad-minded statesmanship of the founders of the new states now constituting the territory which I am designated to represent is shown in no way so well as by the fact that without exception they adopted as a guide the celebrated Ordinance for the Government of the Northwest Territory, one of the articles of compact of which ordinance is expressed in these significant words: "Religion, Morality and Knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged." This ordinance became the fundamental law of the land of Tennessee and later on of all the South Central States. The Constitutional Convention, which met at Huntsville, on July 5, 1819, was guided by the principles thus set forth. It is a matter of congratulation to you that in the early days when the physical and material conditions to be surmounted in the development of a virgin country were so great the men who had this task to perform were not negligent of the greater and the higher task of providing for the development of the spirit of the people that were to inhabit the land that they were preparing for them. Thus your University came into being, and in a long and honorable career it has justified the wisdom of its founders and been a blessing to the men and women of its state.

The older institutions, like your University and my University, have a right, I think, to some of the pride that characterizes the "old families," and are inclined to look down somewhat on the new fledglings that are springing up on every side, in the way that the old families look down on the *nouveaux riches*. For our founding took place when it meant real sacrifice and real effort to do the things that were done, while much of the founding that is done in these days seems to us, at least, to be marvelously easy. With our pride of family, however, goes the poverty that seems to be rather a

natural accompaniment in this section in these latter days, and this poverty is a serious handicap to our efforts.

Our aristocratic inclinations have, however, had something to do with the continuance of our poverty. Aristocracy takes little thought for the needs of others than the members of its own charmed circle. The University that bears the name of a great commonwealth, however, must be not content with any limited interest or the service of any favored class of people. It must live for and work for the great body of the common people if it hopes to receive from them such recognition and support as will justify its claim to be in the truest sense the University of the State. Our southern state institutions in particular need to take to heart the facts that I have just stated, and to strive to so become the useful agencies to the development of the higher civilization of their communities as will cause the people of all classes "to rise up and call them blessed."

Perhaps the most striking and significant phenomenon of the educational development of the last quarter of a century has been the extraordinary growth and success of the great state universities of the middle west and the Pacific coast. Beginning as they usually did with the more special consideration of the needs of agriculture and mechanic arts, they have gradually enlarged the sphere of their activities and influence until now they occupy almost the whole realm of human knowledge, and appeal to all classes of citizens. Where a few years back their students were numbered by hundreds they are now numbered by the thousands and the annual appropriations received from the state legislatures by many of them would have been considered adequate endowment for universities a generation ago. The actual service that they render to their several communities can hardly be reckoned in dollars and cents, yet on this basis alone it has come to be recognized that their direct return far exceeds the cash outlay required to keep them going and expanding. Their history seems to establish most clearly the value of this type of institution to an undeveloped and developing country. They are the "colleges of the people" and the people, in this sense, constitute by far the majority of the population. I commend the example of these institutions to the state universities of our southern states. By following their lead, by emulating their example,

we may hope to obtain for our state and for our people the blessings of education that are now in a measure denied them.

The university and the state! Time was when little direct relation existed between them. The university was thought of as the abode of the recluse and the mystic—a place where the matters dealt with had relation more to the world to come than to the busy marts of trade or to the social institutions of the world now here. But all this has changed. We now know that the university has no sufficient justification for its existence unless it throws in its lot with the state and the community in which it is situated and to which it belongs and strives to minister to their upbuilding. Let it stand for ideals—but these ideals need not be dreams. Its opportunity, in fact, is to dream—but not be content with dreaming but to take its place in the forefront of the battle for its state's advancement, and there to realize its dreams in the added power which its presence and its influence will yield. There is a lesson here for us to learn, and my earnest hope is that it may be learned and that its learning may be fruitful in bringing about a condition in our southern education that is so devoutly to be wished.

I believe, Mr. President, that there are clear evidences that the facts that I have stated are familiar to you and that in your administration this university has made great strides in adapting itself to the needs of a developing and rich state like Alabama. I congratulate you, sir, on the success that has attended your efforts to make here an institution at the head of the public school system of the state that will in every sense be a vivifying influence reaching out to all the schools and tending to build up the system of the state in accord with the highest modern ideals. Your wide educational experience and your public spirit has alike contributed to this end. I rejoice that the way is open in Alabama to the achievement of great things.

Superintendent Hill has told us that the meaning of the name of this State has changed from "Alabama, here we rest," to "Alabama, here we hustle." True it is that a great change has come over this state and the whole of the Southland in the last quarter of a century. This change is permanent and deep-seated. It is well illustrated in the story of the old dar-

key preacher, who, in attempting to give his congregation a notion of the changed conditions said: "Breddern, things aint now like they was befo' de wah. Befo' de wah we went slow. We ate breakfast late and after dinner ole massa and ole miss bofe took a nap and each of dem had two little niggers to fan 'em and keep off de flies. Now we gets up early and keeps agoing all day. In the olden times we kep' time by an old grandfather's clock dat stood in de corner of de hall, and said, "Ever, forever, never, forever." Now we keep time by a Waterbury watch dat says, "Git thar, git thar, git thar, git thar." This surely represents the changed conditions in the South. The man who attempts to keep time by the grandfather's clock will surely fail to "git thar."

The modern hustling spirit will necessarily place on you, sir, both a duty and an incentive; and I congratulate you that you are responding most splendidly to the influence thus being exerted.

And now, in behalf not only of my own institution and the state it represents, but on behalf of the sister institutions of the section that has followed the state of Tennessee in its development and in its admission to statehood, I extend my heartiest congratulations on this happy occasion and hope for the University of Alabama many long years of prosperity and effective work for the upbuilding of its commonwealth.

The response for the North Central States was not given in the absence of President Edmund J. James, of the University of Illinois.

RESPONSE FOR THE WESTERN STATES

By Professor Thomas Walker Page, University of California.

I feel in a somewhat false position that I should be asked to respond in the name of the West to the welcome you extend to us. For in my heart I feel that I am as much a Southerner as any man amongst you. Most of my life has been spent in the South and I take pride in my heritage of Southern traditions, of Southern blood, and—let me add—of some strongly marked Southern prejudices. And I am glad that I can say this in all loyalty and faith to the great region, I will not say of my adoption but rather, to the hospitable, the great and bounteous region that extends her bounty equally to the men of the South and of the North, of all parts of this broad continent. In the old continental congress it was Patrick Henry, a Southern speaker, who pronounced imaginary boundary lines abolished, who said that in resisting wrong we are no longer Carolinians, Virginians, nor men of New York or Massachusetts we are all Americans. This sentiment emanating from the South is preserved today in greatest purity where all was then a wilderness but where there reigns a civilization to which all sections have contributed.

Petty questions may divide us, local tone and color may distinguish us—to add beauty and variety to American life—but in time of danger or distress we know that the cause of one is the cause of all. And this was never more apparent than in recent weeks when the queenly city at the Golden Gate, that reared her towers amid the surrounding magnificence of flood and mountain suddenly, without warning, was laid in ruins. In the face of the most overwhelming calamity that the modern world has known the whole nation responded with sympathy and aid. And it will not find its assistance unworthily bestowed. "What a wonderful people is this", said a German traveller, "three days after the fire I heard the men of this city wandering over four square miles of stones and ashes plan to hold a world's fair in six years."

In the building of this nation the men of the West take pride in what they have already done and know that they must do yet more. At the same time they believe that the older regions

will not cease to use the mighty power for good that they have exercised in the past. From each region they expect certain things, and much, very much, that the twentieth century can not do without, they look for from the South. For forty years it was usual to hear that the Old South is gone. That in the glare of war, in the blaze of a thousand battles, the Southern system went down. It perished in the war, perished with its hideous institution of slavery, perished with conditions of life that in Washington and Lee and a multitude of others produced the highest type of the man and the gentleman that the Western world has known. In the story of the lost cause were woven all the elements of tragedy, but the greatest tragedy involved was this: that in this rich and potent region strength and leadership and wisdom had given place to prejudice, languor and decay.

But the West does not now believe this doctrine. We have seen the mighty strides to prosperity that you have already made. We know that you will not sit impotently basking in the light of other days, drugging your mind with vainglorious boasting of the deeds of your fathers, while civilization passes around and beyond you. The spirit of commence and enterprise has already crossed your borders, again to make fruitful your valleys, to people your towns, and to draw wealth from your harbors, your mines and your forests. But what the nation specially hopes is that along with this new commercialism the spirit of your fathers yet ranges in the land, that the high ideals of a day that is gone will not be lowered by the leaders of the New South that has arisen.

In the promotion of your material interests, in the reorganization of your political institutions, in dealing with your grave race problem the nation now after a generation of miscomprehension is inclined to leave you a free hand. It believes that as you grow strong you will be merciful, as you are wise you will be just. It prays that the brightest virtues of your forbears may live in practice as well as in tradition.

That this may be, we turn with hope to this institution and others like it in the Southern States. Beyond a doubt a share of the wealth that is growing in this region will go to higher education. You will develop your departments in engineering, commerce, agriculture and other practical fields. May we

not hope that you will never neglect the culture side of education, and that the making of character will remain as much a part of your work as the making of scientific experts. We trust that the youths you prepare for life will be able not only to gather the moulted feathers from the wing of Calhoun's eloquence but also to echo the sentiment of that other Southern statesman who would rather be right than be president. And so, sir, from our University opposite the Golden Gate—sorely smitten for His own purposes by the hand of God—but with undiminished zeal and vigor in the cause we have at heart, I bring you greetings and the cordial assurance that we look with respect to the past and with confidence to the future of this your old and honorable institution.

RESPONSE FOR SISTER STATE INSTITUTIONS.

By President Charles Coleman Thach, Alabama Polytechnic Institute.

Mr. President, Gentlemen of the Board of Trustees, the Faculty, Ladies and Gentlemen:

It is with peculiar pleasure that I come to this festival, the coronal of your seventy-fifth anniversary, as the representative of your younger sister, the Alabama Polytechnic Institute (or as we love to call her, "Auburn"), to bring to the Board of Trustees, Faculty, and student body of the University of Alabama our most cordial greetings and hearty felicitations upon this happy event.

In the first instance I may be permitted to say that the many acts of gracious courtesy and honor extended to me by your University in the past can but create a lively sense of personal attachment to your institution, and personal interest in her welfare and happiness. By adoption, I trace a very highly esteemed strain of my academic lineage from your honorable

Faculty and Board, and though my stock be Orange and Blue, yet I point with pride to the cross of Crimson and White—and so your happiness today is my personal delight.

In the second instance, it is my delight to greet you officially in behalf of the Officers and Faculty of your sister State institution, and to acknowledge our keen appreciation of your invitation to voice upon this auspicious occasion the good will of your sister colleges in Alabama. We accept the kindly act in the same high kindly spirit, and hail the omen as an augury of the perpetuation of the good fellowship and fine, liberal relations that exist between the two colleges. For some, there may be periods of stress and fierce emulation, when certain young barbarians are at play upon those arenas that we call the gridiron or the diamond—but who does not love, a foe-man worthy of his steel, or “to shoulder his crutch and fight his battles o’er,” and then the air again becomes all peaceful, tranquil and serene.

In all seriousness, however, I rejoice to say that the relations of the sister institutions of higher learning in Alabama are those of warm comradeship and earnest co-operation in the great crusade we are waging for light and for righteousness. And this is well. For there is room for all, and to spare. Our educational forces are but a little band, a phalanx, and we must present a solid front to the ranks of ignorance that stretch in serried array beyond the sight. While it must ever be borne in mind that the field of educational endeavor is as wide as the universe, containing on the one side, all of the history and philosophy of the strange voyagings on land and sea, and in mind and heart of him we call man; and on the other the equally marvelous philosophy of the world of nature and her forces, on the shores of whose strange seas, science has gathered as yet but a few shells. “Unity in diversity” is our legend. It is the law of our great nation, the law of all complex life, the law of all higher development.

Your seventy-fifth anniversary—three quarters of a century—not a long time as ages go, but quite a large section of the time that Alabama has existed as a state? And in the history of the higher life of the state the institution has been a permanent and efficient factor. The recital of that story falls to other and worthier hands; but I can not forbear a word of note. Like all institutions, the University of Alabama has

been through sunshine and through stormy weather. The loss at an early date of much of its splendid estate through the craze of wild-cat banks, one of the waves of hysterical finance which periodically sweep over society; later the ruthless destruction by the torch of war of its spacious buildings and extensive equipment; but still later the tragic yet at times comical experiences of the days of reconstruction,—all these are matters of record. And yet, despite these serious hardships, the lamp of learning has been kept steadily burning, the standards of plain living and high thinking have been preserved, and high traditions of science and scholarship handed down to succeeding generations of Alabama youth. Tutwiler, Barnard, Manly, Tuomey, Carlos G. Smith, Meek, really great and illustrious all these were; and their fame and achievement constitute a rich legacy and a mighty inspiration, not only for your own institution but for all loyal Alabamians who love and have pride in the higher life of our state.

"Noblesse oblige," I say, young students. Live to the high mark they have set; and hand down the legacy of their sound learning and accurate scholarship unbroken and undiminished. Reverence this past and preserve its memories; for a man or an institution that cares naught for the past,—well, the future will care naught for them.

And what of the future of the University? If I may be permitted to say so, it seems most bright and reassuring in the light of this happy anniversary day. Prosperity, activity, initiative, inspiration, hope,—all are in the air. Vigor and life have characterized the administration; and today the one thing needed, (and it is needed in various educational localities), is larger financial resources; and relief must come and will come. Our commonwealth has long been a victim of disordered finance and prostrated commerce incident to the terrible cataclysm of 1860-1865; and out of her scantiness, the state has given as bountifully as she could. But the lean days are passing, we hope. The story of our magical industrial new birth is a story known to all. The rapid rehabilitation of our state under the magical touch of science and trade is verily one of the triumphs and marvels of the period. And all of these mighty cities, these great and lucrative industries, this iron and this coal, which like giants have lain sleeping for ages under our old red hills but are now awakening and stretching

into life and activity—all these must contribute in ever increasing proportions to the prosperity of our higher institutions of learning. I say **MUST** contribute, for in the final analysis of the prosperity and perpetuity of any state, there surely is no influence so constant and so powerful as that contributed by its institutions of higher learning. All history attests the fact. The Renaissance, the new birth, the emergence of Europe from the dark ages into the art and culture of modern times—all this was work of the higher institutions of learning in Bologna, Florence and Pisa. The intellectual predominance of France marches with the development and prosperity of the great Sorbonne and other illustrious schools of Paris. Freedom of conscience and intellectual liberty in the Teutonic race that culminated in Luther and have been perpetuated in modern times, have been the products of the German Universities; while it is equally true that these two cardinal qualities of Anglo-Saxon civilization have ever found their champions and their martyrs in the academic quiet and seclusion of the two great Universities of Oxford and Cambridge. Truly, light cometh from above. And all great movements of uplift in society, in art, in education, in material welfare start at the top. It is from the highly trained, "fit but few," that great ideas originate, and by filtration come to permeate the mass below. Only at her peril can a state neglect her higher institutions of learning.

Mr. President, let the Board of Trustees, the faculty, the alumni, and the student body of the University insistently preach this evangel, push this propaganda, until the people of Alabama come to appreciate more fully the importance of higher education; and their representatives are willing to make adequate provisions for the imperative work. Surely it is not an eleemosynary act,—this investment of the revenues of a state in the brains of her children. It far surpasses an investment in wild cat banks or even in the most reliable securities; for it speedily bears a hundred fold return to the state in material as well as in spiritual results.

And I take it that this anniversary day is not only a day of dear memories and tender voices out of the depths of the past; but that it is a day that looks as well to the future. It is a day of enthusiasms and it is to be hoped that their fine contagion

will spread in ever widening circles, until the farthest nooks of the hinterland feel the responsive thrill and feel a quickened pulse of intellectual life and aspiration.

And what more inspiring conditions could be asked to give full significance to the occasion? This lovely day in May, this wide-spread shade of Druid-like oaks, this august gathering of law-makers, this assembling of the alumni, this meeting of the old and new from far and near,—all these are here, as it were, to pay tribute to this event, and all these go to create a day of educational revival, and educational rally of the highest significance. And here, too, have come the delegated ambassadors of many of the high seats of learning in our great nation. The University of Pennsylvania, one of the oldest and most famous in the nation; the University of Virginia, one of the greatest moulding influences in Southern civilization, its founder the immortal Jefferson, whose work in its establishment he deemed an honor to be inscribed in his epitaph; the growing young giants of the middle west, these others have come to join us in Alabama to celebrate the birthday of our State University. Truly, learning and knowledge know no line of latitude or of longitude. There are no geographical delineations in science and in art; the work and the workers are not cribbed, cabined and confined, but are universal in their nature, not for an age but for all time.

And so, I end as I began, with the sentiment "Unity in diversity." I again express the hearty congratulations of "Auburn" to the University of Alabama upon this glad day. We wish you many happy returns, and we pray that the sun which is breaking so joyously over your eastern hills may grow in brightness even unto the perfect day, even unto the fulfillment of the brightest hopes of its most loyal sons and friends.

RESPONSE FOR THE PRESS OF ALABAMA.

By Rufus Napoleon Rhodes, Editor Birmingham News.

Mr. President:

I thank you for the honor you have conferred upon me—the privilege of being associated with you, your great institution and your distinguished guests, upon this solemn and delightful occasion. There are few festivals, which so appeal to a reflective and imaginative mind, as the celebration of the founding of an historic seat of learning. The past, present and future are brought close together. Thoughts and emotions, recollections and hopes, crowd the brain and thrill the heart. It is a difficult task to choose what to note, what to give utterance and emphasis.

The hundred years immediately before the establishment of the University of Alabama were infinitely rich in benefits to the human race. No century had witnessed such tremendous advancement in commerce and manufacture, in scholarship, literature, science, music and art, in political economy and freedom. The American republic had been established, and was holding aloft the torch of liberty, enlightening the world. Andrew Jackson—"Old Hickory"—was President of the United States. He was the typical American. Hard work, good habits, endurance, courage, loyalty, intelligence and faith then characterized the American people. It was a notable era. All were pioneers or descendants of pioneers. They were acquainted with hardships and were in nothing daunted. They knew that the prime requirement of good citizenship in a country of free institutions was education, enlightenment and character, as universal as the units—the individual voters—and that the instrumentalities to secure and promote education, enlightenment and character could be developed and perfected quickest and best by and at the expense of the state. Out of these convictions came the American public school system and out of them also came the Universities of the several states and the University of Alabama.

The Southern States, comparatively speaking, were then enormously rich and prodigiously prosperous. High prices

were commanded in all the markets of the world for everything its people could produce. The South was "in the saddle" in politics, and the genius of its statesmen and the eloquence of its orators gilded every page of American history.

Such was the satisfactory situation when the University of Alabama was founded, and for two decades and a half conditions continued normal. A quarter of a century after its foundation, in the year 1856, James Buchanan was elected President of the United States. He was a friend of the South. He was the last chief executive of the United States, who undertook to study and know the sentiments and aspirations, the problems, failures and triumphs of the South, until President Roosevelt but recently undertook to possess himself of a little real knowledge of this vast and opulent empire, in which, under his oath of office, he has to see to it "that the laws are executed." But in 1856 the clouds were already gathering for the inevitable, irresponsible conflict, which in 1861 burst in fury, drenching the land in blood and consuming millions and millions of treasure. War, defeat and reconstruction blighted the Southland. It was the darkest, bleakest, most trying epoch in Alabama's story. The South was bankrupt in treasury and in spirit. Its commerce and industries dwindled to nothingness. It had no influence in national affairs.

Twenty-five years ago, the beginning of the last quarter of a century of the life of the institution, law and order were again gradually assuming sway. Honest toil was earning fair recompense, and men became sanguine of the future. At this time, 1881, Rutherford B. Hayes, was completing his single term as President of the United States. The declaration of his election by the Electoral Commission was fraud's first and only triumph, in a presidential election, in American history. I regard him the only thoroughly insignificant personality that was ever in power in the White House. Weakling as he was, however, Mr. Hayes felt kindly to the South, and invited a southern democrat into his cabinet—Postmaster General Key. Mr. Hayes' southern policy, though it has been generally pronounced a failure, loosed the bonds that bound the liberties and opportunities of southern men. His policy was the entering wedge which split wide open the yoke on the necks of the southern people. Then began the era of prosperity and happiness for the South, which has lasted until this very hour, ex-

cept for a few years when business interests were paralyzed by a world-wide financial panic in the year 1893.

Most briefly, of necessity, have I run over the occurrences during the years of the existence of the University of Alabama. They were full of sunshine and storm, of lights and shadows, of periods of war and trial and periods of peace and plenty. I have done this in order to accentuate the glorious part that the alumni of the University of Alabama have always played "in all kinds of weather." In prosperity and in poverty, in happiness and in sorrow, in war and in peace, the alumni of the University of Alabama have illustrated the genuine manliness, which makes the southern gentleman the highest type of civilized man. The forces of the University have always been dedicated to the progress of trade and manufacture and all the arts of life and the practice of nobility and patriotism. Time forbids any attempt to pay tribute to the many distinguished and patriotic men who learned or taught wisdom within these walls. I speak the language of humility when I declare the University of Alabama need not fear comparison with other universities.

The retrospect is eloquent with accomplishments, and the prospect is full of golden promise.

Why should not the next twenty-five years of the University of Alabama excel in all respects everything accomplished in the past? With a strong and harmonious organization; with a faculty notable for scholarship, loyalty and zeal; with an alumni association aroused to the importance of every factor that will promote the welfare of their alma mater; with the people of Alabama exhibiting confidence in the administration of its affairs to a degree never exhibited before; and with the press pledged in every way to lend its influence to strengthen, broaden and enlarge the plant and the exercise of all functions pertaining to the student body and to the public, why should not the achievements of the University of Alabama be as salutary and brilliant, as its most sanguine well wisher can picture or desire?

There is a responsibility upon the University, and upon every other institution of learning, and upon every newspaper, which is alike and common. It is a responsibility which should not and cannot be dodged. The same obligation rests upon every parent and upon every pulpit. It has always been an obliga-

tion upon every good citizen of this country, but more particularly now than ever before. It is, that every boy and girl and every man and woman must be made to know and deeply appreciate enough concerning the genius of American institutions to realize, at least, that this is a popular representative government; that every citizen is a sovereign; that every citizen should be intelligent, virtuous and courageous; that every man who holds office—legislative, executive or judicial—is accountable to his fellow citizens—the servant, not the master, of the people. The man who enjoys the confidence of the people and is commissioned by them, in any position of honor or emolument, must be held to constant and rigid recognition of the fact that he is the servant of the people, that he must render honest, efficient, loyal service to their will. The man, clothed with such honor, who hesitates to hew to the line, is lost. The man who doubts as to his duty, whether to the people or some selfish interest, should certainly be damned. The man, who is faithless to his pledges and the spirit of American institutions, is a traitor to his party and his country, should be branded and made an outcast. That "public office is a public trust" should be taught every child in the nursery, and iterated and re-iterated to him or her in the school house and the university, by the pulpit and by the press.

May I be permitted, in conclusion, to quote from that distinguished man of letters, Thomas Babington Macauley, on the occasion of an address by him at the 400th anniversary of the University of Glasgow, who expresses what I want to say better than I can?

"May the historian of the future be able to boast that the next century of the University has been more glorious than the last. He will be able, I am sure, to vindicate that boast by citing the long list of eminent men, great masters of experimental sciences, of ancient learning, of native eloquence, ornaments of the senate, the pulpit and the bar. He will, I hope, mention with high honors, some of my young friends who now hear me; and he will, I hope, also be able to add that their talents and learning were not wasted on selfish or ignoble objects, but were employed to promote the physical and moral good of their species, to extend the empire of man over the material world, to defend the cause of civil and religious liberty

against tyrants and bigots, and to defend the cause of virtue and order against the enemies of all divine and human laws."

I again thank you, Mr. President, for the honor you have done me. So long as I shall live, I shall take a pronounced interest in the welfare and fame of the University of Alabama.

DELEGATES, GREETINGS AND CONGRATULATIONS.

These Institutions were officially represented at the Celebration, as follows:

Alabama Girls Industrial School—J. A. Moore, Montevallo, Alabama.

Alabama Normal College—Julia Strudwick Tutwiler, Livingston, Alabama.

Alabama Polytechnic Institute—Charles Coleman Thach, Auburn, Alabama.

Brown University—William Herbert Perry Faunce, Providence, Rhode Island.

Central University—F. L. Blaney, Danville, Kentucky.

Cornell University—Eugene R. Corson, Savannah, Georgia.

Grant University—Charles Rountree Evans, Chattanooga, Tennessee.

Johns Hopkins University—James Curtis Ballagh, Baltimore, Maryland.

Iowa State College—Charles Allen Cary, Auburn, Alabama.

Marietta College—John Herbert Phillips, Birmingham, Alabama.

Marion Military Institute—James Thomas Murfee, Marion, Alabama.

Mount Holyoke College—Emilie N. Martin, Montreat, North Carolina.

Oberlin College—John M. P. Metcalf, Talladega, Alabama.

South Carolina College—Francis Horton Colcock, Columbia, South Carolina.

Tulane University—Joseph Nettles Ivey, New Orleans, Louisiana.

Union College—George Rainsford Fairbanks, Fernandina, Florida.

United States Military Academy—William P. Duvall, Atlanta, Georgia.

University of California—Thomas Walker Page, Berkeley, California.

University of Georgia—Robert Emory Park, Jr., Athens, Georgia.

University of Mississippi—Robert Burwell Fulton, Oxford, Mississippi.

University of North Carolina—Francis Preston Venable, Chapel Hill, North Carolina.

University of Pennsylvania—Josiah Harmar Penniman, Philadelphia, Pennsylvania.

University of the South—William B. Hall, Sewanee, Tennessee.

University of Tennessee—Brown Ayres, Knoxville, Tennessee.

University of Virginia—Charles William Kent, Charlottesville, Virginia.

University of Wisconsin—Charles Rountree Evans, Chattanooga, Tennessee.

Virginia Polytechnic Institute—Ellison Adger Smyth, Jr., Blacksburg, Virginia.

Washington University—Winfield Scott Chaplin, St. Louis, Missouri.

Washington and Lee University—Frank Sims Moody, Tuscaloosa, Alabama.

Yale University—George Frederick Peter, Maylene, Alabama.

SPECIAL GREETINGS TO THE UNIVERSITY OF
ALABAMA.

CORNELL UNIVERSITY.

Presented by Dr. Eugene R. Corson.

To the University of Alabama, renowned among the universities of the South, upon the auspicious occasion of the celebration of the seventy-fifth anniversary of her inauguration, Cornell University sends greeting and sincere congratulations.

In the method of the founding of her noble schools, whose first wealth accrued to them through the sale of public lands, in the large and genial spirit of her installation upon non-sectarian lines, in her sturdy maintenance of the highest ideals of scholarship and citizenship, Cornell University recognizes in the University of Alabama an elder sister.

From the difficulties of pioneering in a new and undeveloped region, from the later vicissitudes of war when her scholastic edifices and her cherished library were reduced to ashes, she has risen more glorious than ever and has turned to fresh vistas of prosperity.

The University has advanced, and will advance, in material welfare with the industrial progress of the State, but amidst this success she has not lost sight of her duty as a spiritual and intellectual guide. Her contributions to learning in the past and the development of character within her walls bespeak for her a beneficent future. For the realization of such a future, Cornell University sends her fervent good wishes, and has commissioned one of her most worthy sons, Dr. Eugene Corson, of Savannah, Georgia, to convey them to the University of Alabama upon this happy occasion.

J. G. Schurmann,

(Seal.)

President.

Wm. A. Hammond,

Secretary of the University Faculty.

Ithaca, New York, May 4, 1906.

GRANT UNIVERSITY.

Presented by Major Charles R. Evans.

GREETING:

By these letters and through its accredited representative and
member of its faculty,

CHARLES ROUNTREE EVANS,

THE GRANT UNIVERSITY

extends to

THE UNIVERSITY OF ALABAMA

hearty congratulations upon the auspicious occasion of the
Seventy-fifth anniversary of its formal opening.

Engaged in the great work of seeking truth, disseminating knowledge, directing man towards right reason and right living, the Grant University is mindful of the enlightened service the University of Alabama has done and is now doing along these lines of human endeavor, and appreciates and foresees a splendid growth and enlarged opportunities for this, the highest institution of learning in a great and famous State of our country.

May prosperity attend the University of Alabama and cordiality of feeling continue and intimacy increase between our two institutions working together for all those things that make men better.

In testimony whereof, there is set hereunto the seal of the Grant University and the hand of its president.

(Seal.)

James H. Race.

UNITED STATES MILITARY ACADEMY.

Presented by Brigadier General William P. Duwall, U. S. A.

I am sure we all meet on a common ground and interest in education and progress whether we happen to be apprenticed to letters or to the sword, whether our calling is to the mart or the temple. Whatever our cloth,—or whether we have none, but belong to the great new world of enterprise not known as professional—each of us has his allegiance to his own Alma Mater but none the less a sympathetic regard for that of each of the rest of us.

I should feel greatly honored in being asked to represent the United States Military Academy upon any occasion, but peculiarly so at this auspicious time when the University is celebrating the completion of her three-quarters of a century of Enlightenment and Mentorship.

West Point greets Alabama and congratulates her upon her years and her achievements; and thanks her heartily for the friendship which prompted this invitation to join in her rejoicing.

UNIVERSITY OF WISCONSIN.

Presented by Major Charles R. Evans.

GREETING:

By these letters and through its accredited representative and
alumnus, Charles Rountree Evans,

THE UNIVERSITY OF WISCONSIN
extends to
THE UNIVERSITY OF ALABAMA

hearty congratulations upon the celebration of the Seventy-
fifth Anniversary of its formal opening.

While every institution of the higher learning may well rejoice in the growth and prosperity of its sisters there exists between the State universities a peculiar bond of sympathy arising out of their like relations to their respective communities and the similar service which it is their duty and privilege to render. Standing as the official custodians of the higher intellectual interests of the State, they are charged not only with imparting useful knowledge to the youth who seek their halls but also with the wider dissemination of that knowledge to every class of the community and to its continued augmentation through creative study and research. They stand for service to the whole community along every line of intellectual effort.

Mindful of a worthy past, the University of Wisconsin felicitates The University of Alabama upon her enlarging opportunities and looks with confidence to her future, anticipating an ever increasing measure of usefulness along lines broadly planned and nobly executed. May prosperity and wealth of service rendered be attended by continued cordiality of feeling and by increased intimacy of relationship between the two institutions whose commonwealths under one meridian mark the confines of the land.

In token whereof there is set hereunto the seal of the University of Wisconsin and the hand of its President.

Charles R. Van Hise.

(Seal.)

YALE UNIVERSITY.

PRAESES, SOCII, PRAECEPTORES

UNIVERSITATIS YALENSIS

PRAESILI, CURATORIBUS, PROFESSORIBUS

ALABAMENSIS UNIVERSITATIS

S. P. D.

Vobis, viri doctissimi atque humanissimi, cum Academia vestra per haec lustra quindecim magna cum felicitate floruit, ex animo gratulamur speramusque fore ut Lampada Litterarum Sapientiaeque quasi cursores semper felicissime feratis aliisque tradatis.

Quod nos vobis natalem vestrae Universitatis septuagesimum quintum celebraturis adesse vultis, nobis pergratum est. Concives enim Reipublicae Artium Scientiarumque, qui isto modo inter se gaudent, quadam vitae coniunctione mutisque exhortationibus ad amorem cum suorum studiorum tum patriae generisque humani incitantur. Alunnum igitur nostrum, Gulielmum Irvin Grubb, delegimus qui gratulationes votaue nostra vobis praesens offerat. Quod bonum faustum felix fortunatumque sit!

Arthur Twining Hadley,

Praeses.

D. Novo Portu Connecticutensium, a. d. VI Kal. Apriles,
MCMVI.

ALUMNI DAY: TUESDAY.

9:00 A. M.

Business Meeting of the Society of the Alumni.

10:30 A. M.

Music.

Prayer.

Presentation of the Portrait of the Honorable Tennant Lomax,
of the Class of 1878, to the University, by the
Society of the Alumni.

Presentation Address—Hon. Phares Coleman, Class of 1883.

Acceptance on the Part of the University,
Hon. Hubert Trevellyn Davis, Class of 1882.

Music.

11 A. M.

Annual Oration before the Society of the Alumni,
Hon. Charles A. Towne, Member of Congress from the
Fourteenth District of New York.

Music.

1:00 P. M.

Alumni Banquet.

8:00 P. M.

ALUMNI DEBATE.

Music.

Prayer.

Question for Debate.

RESOLVED, That the Old Times were Better than the New.

Affirmative—Warfield Creath Richardson, 1843, of the
Erosophic Society.

Negative—Russell P. Coleman, 1902, of the Philomathic
Society.

Music.

Affirmative—George Little, 1855, of the Philomathic Society,
(in place of Charles Edward McCall, 1885, of the
Erosophic Society.)

Negative—Chappell Cory, 1878, of the Philomathic Society.

Music.

Decision by the Judges.



It is regretted that the Presentation Address by Phares Coleman, the Acceptance Address by Hubert Trevellyn Davis, and the Annual Oration before the Society of the Alumni by Hon. Charles A. Towne have not been available for this record of the celebration.

CELEBRATION DEBATE.

QUESTION—*Which are better: The Old Times or the New?*

FIRST SPEECH FOR THE AFFIRMATIVE,

By Warfield Creath Richardson, 1843.

*Laudator temporis acti,
Castigator, censorque minorum.*

—Horace, *Ars Poetica*.

'Tis a far cry to the time when I enrolled myself a member of the Erosophic Society—67 years ago. The incidents of that occasion are vibrant at this hour. I see the grave, the dignified assemblage. I see the gleam of conscious statesmanship that lights up every countenance. I see our noble President, his brow stamped with care and responsibility, seize the impressive gavel. I see the tutelary Goddess of Liberty, from a gorgeous canvas, look down in approval upon our weighty deliberations. I hear the stormy outbursts of eloquence. I catch the muffled plaudits.

The Rotunda, however, was the place for speaking. The ceiling of that classic pile was arched overhead like the dome of a vast reverberatory furnace, and I tell you, it made the voice roll and resound and re-echo. We could speak there in a rotund voice, and I suppose that is the reason it was called the Rotunda. Anyhow, you had to speak—speak in spite of yourself, and the echoes kept on speaking after you got through. Well do I remember, it was there I first formed the acquaintance of Caesar, Brutus and Antony, whom I often invoked as “Friends, Romans, Countrymen.” You see, we had “Come down from a former generation.” We had “Only one lamp by which our feet were guided, and that was the lamp of experience.” How many times we there “Wi’ Wal-

lace bled," how many times we fought for our "Altars and our firesides," no comptometer could enumerate. Sometimes we got stuck. I suppose the stucco had something to do with that, but the frieze and the pilasters were a great inspiration. When we lost our cue, we eloquently pointed a finger at the acanthus ornament on the top of the Corinthian column, and by the time the audience got through staring at that, we had recovered from the shock, and were bowling along like an auto. Daniel Webster once said, that "Eloquence must exist in the man, in the subject, in the occasion," but I still think the Corinthian columns have something to do with it. He also said, "It cannot be brought from far." He had never heard us speak, else he would have admitted, that some of our eloquence was rather far-fetched. He learned to speak in old Fanueil Hall—no thanks to him—most anybody could speak off-hand in the "Cradle of Liberty." Henry Clay learned to speak in the Senate chamber of the United States, and lived to be called "The great Commoner," but Daniel Webster was certainly the great Uncommoner.

I am an old man. I suppose it is because I am an old man that this part has been assigned me. I cannot help being old; I am not old from choice. Like Topsy I just "grewed so." My decrepitude is humiliating. I absurdly blundered along from day to day, till now in the evening of life, I blush to discover that I am old. I apologize for it. I would deny it, but it is in the Bible. I foolishly welcomed every day that came. Every day brought a new landscape, a new point of view, a new horizon. I reasoned, what if you do grow old—haply you may grow wise. What if you do grow old—peradventure you may grow mellow. What though your footsteps totter, your head be silvered—the badge of the seer, the insignia of the prophet!

But you say, the New Times are better, that youth is better. Then let me reverse life, grow backward. Let me unwind the web—revolve the scroll from age to manhood, from manhood to youth, from youth to boyhood, from boyhood to infancy. Ha, what a rush of divine ichor through my veins! I fling aside my staff, my crutch, my glasses. How delightful! The Fountain of Youth, the caldron of Medea! But stop! you are emptying my store of knowledge, my urn of ex-

perience. My reverence is going, my humility—the whole spiritual man is gone. Soon the intellectual will follow and the animal alone remain. I am descending from maturity to crudity, from strength to weakness, from refinement to barbarism—absolutely from light to darkness. How dreadful the contemplation, how awful the reality!

Which are better, the Old Times or the New? What is first is better, what is tried is better, what is time-honored is better. In the olden time men grew to the age of Methuselah, grew to the stature of Goliath, grew to the wisdom of Solomon, grew to the strength of Sampson. While Pan reigned we could

“Sport with Amaryllis in the shade,
Or with the tangles of Neaera’s hair.”

“Have sight of Proteus rising from the sea,
And hear old Triton blow his wreathed horn.”

Before Calchas died, we could hurl the lance of Ajax, we could bend the bow of Ulysses. The Old Times were full of charm, full of enchantment, full of poetry. Mystery is a halo that enlarges, that elevates, that transfigures. Mystery gave a glamour to ancient letters unknown to modern. When imagination and mystery let go an object, it ceases to draw, it rushes to commonplace, it rushes to oblivion. If I knew who named the star Aldebaran, why it was called Aldebaran, when it was called Aldebaran, where it was called Aldebaran—I would trample Aldebaran under my feet. Christ knew that mere facts could not engage a hearer, so he spake in parables. Take the Prodigal Son. A certain man—what man? Had two sons—what sons? The younger—what younger? Went to a far country—what country? Wasted his substance—what substance? Joined himself to a citizen of that country—what citizen? No particulars, no details, no name. Had this story been literally and circumstantially related, like a gossip’s tale it had gone into one ear and out at another; but in the hands of the Master, it was a fact generalized, its limitations taken off—a sublime, a radiant truth, crowned with the halo of illusion, so that it became as wide as space and as enduring as time.

There is an adage that says, "Old friends are better, Old wine is better." In distress, in trouble to whom do you apply? To the summer friend—no. You want your father's friend, your mother's friend, the old friend. He may be in China—send for him. He may be dead—go visit his grave, and ask yourself what he would advise if he were here. You will not apply for help to a stranger—no. You say the old friend is better.

Your nerves are shattered, prostration from a strenuous life. You descend into a cellar, miles and miles in an underground passage. The dust flies in your face—no matter, the cobwebs cumber your feet—no matter, thousand of shining bottles lie invitingly around, but you speed on and on, and thrusting your arm deep down into a murky alcove you bring up a flask from its very depths, and holding it up rejoicingly to the light, you exclaim, the old wine is better. Old friends, in the old wine, from this Barmecide cup, I drink to you tonight.

The Old Times, the old things are better. Of their class, often they are the only things. Lear apostrophized the firmament of old. Why the sun, the moon, the stars are old. God is old, Christ is old—old as the Word, old as the Beginning. All things that are essential, are old—all things that are indispensable are old. The virtues are old—hoary with age. No new ones are ever invented, discovered or created. Things have to grow old in order to mature. No experience is trustworthy till it is stricken in years. No system, no creed, no policy can challenge admiration till time has approved and set its seal upon it. The very attributes of age, as majesty, sublimity, venerableness, attest its superiority. When Cataline threatened to dismember Rome, Sallust could find no language strong enough with which to denounce the madness and folly of his partisans, than to say, *Vetera odere, nova exoptant*. The lust of the New is at the bottom of all discontent, all revolt, all conspiracy, all revolution. What is new is presumably bad. It has no record, no history—it can have no character. New is mushroom, upstart, undigested, unproved, untried, callow. A novelty, a fad—it is insignificant.

The ancients were the pioneers, the discoverers, the authors—we, the imitators. Originality belongs to the past. "There is nothing new under the sun," said Solomon. Even before his day the world had been exhausted—the stock of ideas had been exhausted. The best we can do is to charge our mental kaleid-

oscope with the thoughts of all ages, give the instrument a turn and report the new combinations. We thresh over the same old chaff, we dig up the same old nuggets. We combine, revamp, furnish, veneer, and we call it invention. Morse did not invent the telegraph, Watt the steam engine, not Marconi the 'Wireless.' They copied, they added, they imitated, they adapted. The man who floated the first leaf made navigation possible. The man who blazed the first trail was the precursor of civilization. The man who first turned over a stone with his staff invented the lever and was greater than Archimedes. The man who first traced with his finger a furrow in the sand invented the plow, and was greater than Trystolemus. The man who invented the screw, the continuous wedge, was greater than Ericsson. The man who invented the wheel, the infinite lever, was greater than all the inventors that ever lived. Modern inventors copy their predecessors, or draw their hints from nature, but in all the vast universe God nowhere hoists with a screw, nor plies the wheel in locomotion. These ancient inventions, the unaided devices of primitive man's ingenuity, made all progress possible and remodelled the world.

You cannot vaunt superiority by reason of greater complexity, cost, finish or amount of power in modern invention, for remember it was not the ancient task to refine gold but to extract gold at all; not to diversify crops, but to crop at all; not to weave on a Jacquard loom but to weave at all; not to spin a thread that would rival the silk-worm's gossamer, but to spin at all. What seems crude to you in ancient knowledge was best at the time, best under the circumstances, best for earth's existing occupants. If that invention be incomplete that falls below requirement, the invention clearly is futile that transcends requirement. There was a time when Hiero's engine was best, when the Ptolemaic system was best, when the tribal system was best, when monarchy was best. The sword of today is no better for us than the obsidian hatchet for the man of the Stone age. Adam could not have guided a gang-plow, nor Noah have navigated a seven-ton liner.

The ancients laid the foundation of every modern science. Before Newton, Ovid had described the rainbow. Before Copernicus, Pythagoras, the solar system. So early did they come in, the Greek ascribed the horse to Neptune, the olive to Juno. The fifth moon of Jupiter may be new, but astronomy

is not new. The Roentgen rays may be new, but optics is not new. The "Recessional" by Kipling may be new, but what about the *Odyssey*, what about the *Iliad*? The forty-niners may be new, but what about Colchis and the Golden Fleece? With a thin veneer of aluminum the moderns have only capped a monument that was ages in the building—have only chiselled the apex of a pyramid whose massive volume is hid in the mists of antiquity.

I look for patriotism, intrepidity and all the rugged virtues in the earlier stages of a nation's history. Before the dictatorship of Sulla, the Romans were simple, frugal. When fighting for their fields, their temples and their firesides, they were united, loyal, religious; but when the last enemy had fallen, when Carthage was destroyed, and the whole world rang with her triumphs—Rome turned the sword upon her own vitals. Greed, rapine flourished—corruption, rapacity reigned. From the noblest, she became the basest of states. It is a mistake to suppose that libertines, profligates, traitors are the spawn of barbarism—they are the swart offspring of civilization. Sensuality, sacrilege, sedition belong to an intelligent era. They are not the hairy monsters bred by darkness and moisture—they are the maggots hatched by the sun.

Education was better in the olden time. It made a symmetrical man, an all-round man. It did not develop the feet at the expense of the head, nor the body at the expense of the mind. It taught men to reason as well as to speculate, to speak and write as well as to think, and best of all—it sometimes sandwiched a moral between the lenten crusts. Great minds are made so by observation, by meditation, by study, but research is largely a thing of the past. You moderns rely upon others to observe, to cogitate, to draw conclusions. You can tell us what Cicero thought, what Seneca thought, what Plato thought, but you cannot tell us what you think yourselves. Unlike the ancients, you have nowhere the stimulus of curiosity, reverence, peril or novelty. The very rainbow is snatched from the cloud, and shown to be a twisted cord of seven colors. You are not encouraged or permitted to find out anything for yourselves. You may dispense with the universe—you learn everything from a book. The animals are driven into a book and ye call it Zoology. The sands and clay are shovelled into a book and you call it Geology. The moon and stars are jumbled together

into a book and you call it Astronomy. You rig up a long tube with spectacle glasses, and you say—behold the moons of Jupiter. You put a pint of water into a saucepan, and you say this is hydrostatics. You pour it upon the floor and you say this is hydraulics. You are in doubt whether water runs up hill or down, but it is in the book. You say twice two is four, the teacher stands by to applaud, gives you a ten, and sends a bulletin to the parent to inform him what a remarkable son he has. The dictionary spells all your words, the encyclopedia supplies all your facts. You ring a big bell for the preacher to come to the temple to teach you the Golden Rule, and—ten to one—you go off and distort it into

“Do unto others”—as they do unto you.

Brought into the world without knowledge or consent, tided over pain and sickness with anæsthetics, you are dismissed from life as from a Chinese theatre its scenes unscanned, its characters unstudied.

But why prolong the hour in trivial discourse? You cannot compare the New things with Old for the New is not fixed, not stable. It is shifting, provisional—only here on good behavior, only here on trial. The next breath may sweep the mist-wreath away. The French republic is on trial, the Monroe doctrine is on trial, American colonization is on trial, Cuba is on trial. The Hague is on trial, the Douma is on trial—in fact all modernity is on trial.

The outlook of your modern era is not flattering. Force and cunning govern the world. Even in America, politics is becoming graft, liberty license, business militarism, a vote a commodity. Lawlessness is in some places prevalent, unrest is in all places dominant. You talk of the Parliament of man, and flourish “the big stick.” You call meetings of the Hague, the Algiceras, and keep on building battleships. You sing, “I want to be an angel,” with one hand in a brother’s pocket. You print Bibles to convert the heathen, and export dynamite and nitroglycerine to blow him to kingdom-come. In the name of Jehovah, I cry you halt! There are breakers ahead which it would be wisdom to avoid. The strike question, the trust question, the immigration question, the tariff question, the Philippine question, the Chinese question vibrate like the snakes on Me-

dusa's head, and will not down at your bidding. Your leaders are gone—the men who furnished virtue, as well as brains, for the conduct of public affairs, have stepped down and out. The civic virtues are giving way. Anarchy lifts her bloody head. Hear the tocsin—'tis history that sounds the alarm—

“First wealth, then power, then corruption.”

No nation is exempt,—your own not excepted. The first two conditions are already here—the third is knocking at the door.

The South, the patient, the long suffering South has made and is making a great struggle to preserve her civilization. She has kept her proud escutcheon unsullied to this hour. No graft, no perfidy has yet invaded her threshold, and may God keep back the tide of infamy. With the tiara of innocence encircling her brow, with the hallowed recollection of her glorious past clasped to her bosom, if sink she must in the vortex of corruption that threatens to engulf our common country, may she be the last to go down, and as Caesar, buffeting the stormy sea, bore his precious tablets above the roaring waves, may she—even in death—with arm uplifted, triumphantly uphold the high-born charter of her liberties, untainted and unstained, above the raging flood.

FIRST SPEECH FOR THE NEGATIVE.

Russell Porter Coleman, 1897.

Mr. Chairman, Ladies and Gentlemen and Fellow Alumni of the University:—

It is somewhat difficult to try to discuss, in the short space of fifteen minutes, a subject so long and ancient that it reaches back to the Garden of Eden, so broad and modern that it comes down to the College Commencements of 1906. And yet, may

'The theory of evolution is no longer doubted by learned men, and that is nothing but progress. Therefore, to-day is better than yesterday. The fundamental idea of evolution is that the present is the child of the past and the parent of the future; or that the creatures which we see around us are descended from simpler ancestral forms, and that these ancestors were descended from still simpler forms, and so on backward till the scientific imagination loses itself in the midst of life's beginnings.

In all animate nature, there is a great tendency to rapid increase, which comes in conflict with the increase of their means of subsistence or even with the limitations of space. Then comes the struggle for existence in which the fittest always survive. Not only is this true with respect to animate nature, but evolution is a law whose operation can be traced throughout every department of nature. It is equally well illustrated in the history of philosophy, in the arts, in society, in commerce, in worship, in civilization.

The great fortunes of former times compared with the mammoth fortunes of to-day would be as the "widow's mite." Those few fortunes too, were amassed in most cases by laying tribute on the people and were usually found in the palace of the king. They were never used for the benevolent purposes of endowing colleges, collecting libraries, establishing institutions for the poor and unfortunate, rebuilding stricken cities, or to feed and clothe the unfortunate victims of earthquake, fire and flood. Such are the noble uses to which the great wealth of to-day is being put. I know the pessimistic calamity howler will tell you that the rich are getting richer and the poor are getting poorer, but that is only half true, and therefore, we say let him prove his statement! Is it not disproved by the busy hum of spindles, the rumbling wheels of commerce, the merry whistled tune of the plowman, the sweet song of the milkmaid, the bright face and quickened step of the workman everywhere? And if you want further proof, go ask the poor man to show you the deed to his little cottage home, his snug little bank account, and, in the farming districts, ask him to show you that iron-bound mortgage, which for years and years the rich man held upon his home, now "lifted," "taken up," "cancelled." The tenant has ceased to board with the landlord and is now living at home.

Once upon a time one of England's sweetest poets returned to the village of his youth and found it deserted by all that was near and dear to him. The land had been taken by the King and converted into parks and gardens for the diversion of himself and his princes and lords. Saddened at the sight which met his gaze, poor Oliver Goldsmith broke out in these words:

Ill fares the land to hastening ills a prey,
Where wealth accumulates and men decay.
Princes and lords may flourish or may fade,
A breath can make them, as a breath has made;
But a bold peasantry, the country's pride,
When once destroyed, can never be supplied.

Such was a picture of wealth and power in the "olden times," but where to-day, is the land a prey to such hastening ills? Wealth has accumulated and is accumulating, but not at the decay of men. No king to-day with his princes and lords can convert the land into parks and gardens for their own gratification. Why is this? Because each age adds to the possibility of the next, and progressive man takes advantage thereof. Our laws are better, our morals are better, our institutions are better than those of "old times." Our ancestors were among the deserters of those old English villages, who came to this Country to establish and did establish a more righteous form of government. Wherever and whenever time has suggested an improvement in that form of government, it has been made. And yet, we wonder why we are so slow to break away from the old English ideas and customs. The king had divine origin and could do no wrong. What an array of crimes and what a multitude of sins were suffered by the "old time" people under this delusion. He was a Turk in his harem, a tyrant on his throne and a monarch everywhere. What applied to the king in a less degree, applied to a lord or baron; and, in America, applied to the land owner of Virginia, and the aristocrat of Boston. So slow were we to lay aside these ignorant, erroneous ideas, that we have to be several generations removed from them before we are able to look back upon their folly. In the last decade of the 17th Century nineteen persons were burned at the stake as witches, almost in the shadow of learned Boston, the Hub of the Universe. And the authority for their persecution and con-

denmation was a book on the subject of witchery, written by Rev. Cotton Mather, the greatest American scholar at that time. Oh! the mockery of justice in determining the guilt of these supposed witches. It was little removed from the old English "Ordeals."

Let us look for a moment at the conveniences of the "old time" man and compare them with the present. Now the gentlemen on the other side will admit that the constant work of science, art, discovery and invention has placed continuous rounds in the ladder of progress until we have to-day conveniences in the home, in travel, in commerce, in business, in church, in school, in everything, that were never dreamed of by them of "old times." Yes, they admit this, but they say we were better off without these things. They say we lived better, we lived longer, we lived happier, we did more for the world, for God and our fellowman when we were ignorant of the many things which, to-day, add to the comfort and convenience of mankind. That's what they say. Do they believe and can they prove it? Let us make it a personal question. If our present state of progress is not good, the burden is upon the other side to say to what point we shall descend the ladder and find ideal time. If the whole of progress is bad, then any part thereof is bad, and, therefore, we must descend to the bottom and live with man in his primeval state. Would my friend, Prof. Richardson, leave his palatial home in the "beautiful city of oaks" and go back to nature? Would he burn that beautiful library, destroy that fine furniture, throw away the Brussels carpet, tear down the lace curtains, cut out the lights, the water, the 'phone, the bath-room, burn his automobile, dynamite the railways, street cars, telegraphs, churches, parks and schools; reduce the city to ashes, let the "green grass grow all 'round" and take up his abode with Adam and fig leaves? Oh! wouldn't he pause at the foot of that ladder, and like the prodigal son, "come to himself?" Yes, I see him gazing up the misty height through which he has fallen, and as he gazes, he catches a faint sound of a sweet P'philomathic song, sung by Dothan and Birmingham:—

"I am climbing high and higher,
Don't you grieve after me."

He arises and says: "I will go to Birmingham—I will confess my sins and ask to be as one of the hired servants in the house of my friend, Chappell Cory."

By nature and action the eternal God is progressive. Any other view of His plan, would be to pronounce Him a failure. The christian religion is spreading to the remotest part of the earth; we are ceasing to worship idols; we no longer burn human beings for supposed witchery; ignorance is reducing to a minimum; superstition is becoming a thing of the past; there is voluntary reverence for the laws of God and forced obedience to the laws of man.

The Pharisees complained that Christ's laws were too stringent and quoted to him the Mosaic law on the same subject. In reply the Savior said: "Because of the hardness of your hearts, Moses suffered you to do these things, but from the beginning it was not so." Again, Paul, comparing the times of Moses with the times of Christ, said: "If any man think he knoweth anything, he knoweth nothing, for we know in part and we prophesy in part, but when that which is perfect is come, then that which is in part shall be done away. When I was a child I spake as a child, I understood as a child, I reasoned as a child, but when I became a man, I put away childish things, for now we see through a glass darkly, but then face to face." Thus we see that both Paul and the Savior declare the principles of progress in the spiritual world, by showing that spiritual blessings and spiritual duties are commensurate with our age and ability to comprehend and utilize them.

At one stage of progress the preaching of Jonas and the wisdom of Solomon was sufficient for man, "but now," says Paul, "a greater preacher than Jonas, and a wiser teacher than Solomon is here." Again we had the forerunner, John, a great and good man who preached *repentance* and baptized with *water*, but following him there came One, "the latchet of whose shoes John was not worthy to unloose," and who preached *salvation* and baptized with the *Holy Ghost*.

The peaceful termination of the Russo-Japanese war, the proposed disarmament of the world, the international peace commission, and arbitration committees throughout the land, all go to show that we are approaching the time when swords shall beat into plow shares and spears into running hooks; when nation shall cease to lift up sword against nation, neither shall

they learn war any more. Such has been the progressive nature and action of the Eternal God—fulfilling the Scripture: "The earth shall be as full of his knowledge and power as the waters that cover the sea."

Then, Gentlemen, if good times means good things and we have more of them to-day, and better, than we ever had before; if the theory of evolution is true; if it means endless progression and its operation can be traced throughout every department of nature; if man must either progress or retrograde and you believe he has progressed; if each age adds to the possibilities of the next and progressive man has taken advantage thereof; if, in the struggle for existence, the fittest always survive and the very voice of nature is onward and upward; if the gentlemen on the other side who are "out of joint with the present times," fail to designate a point down the ladder of progress where ideal times may be found; if they refuse to give up the comforts of to-day for the abode of Adam and fig leaves; if the wealth of today is held by individuals subject to the drafts of philanthropy and is spent to rebuild stricken cities and to feed and clothe the victims of earthquake, fire and flood, while the wealth of former times was held by the king and used to oppress the poor and gratify the whims of royalty; if by nature and action the eternal God is progressive; if we have ceased to be babes in Christ and have put away childish things; if, through the ages, one increasing purpose runs and the thoughts of men are widened with the process of the suns;—then we think we may fairly conclude as we began, and say, the old times were *not* better than the new.

SECOND SPEECH FOR THE AFFIRMATIVE.

George Little, 1855.

In the absence of Mr. Charles Edward McCall, Dr. George Little, class of 1855, presented the second speech for the Affirmative. Owing to the few hours' notice for preparation, this speech was not put into manuscript, and could not be reproduced for this record.

SECOND SPEECH FOR THE NEGATIVE.

Chappell Cory, 1879.

It has been a great pleasure for us to visit the old times in company with our beloved and venerated friend, Prof. Richardson. If the opposition has a ground to stand on, it is in the fact that the good old days did produce a class of men of which he is so splendid and dear a type.

Respect for the wisdom and emulation of the virtues of our forefathers are necessary if we would profit by the one or improve upon the other. The contention of this affirmative would bring us down to ancestor worship just as the nations which have suffered most from the blight of that baneful religion are throwing it away.

My distinguished colleague has brought us down the long road traveled by mankind and shown how the way has smoothed and widened underneath the flowing years. Mine is the pleasant task of pointing you to a living witness—a witness living and breathing before our eyes in the swelling happiness and freshening beauty of Alabama.

Who would exchange this University for the University of the old times? A proud yesterday? Yes! But a glorious today!

Who would compare the scattered academies of the old times with the thickening school houses of the new? Education free for everybody is leveling up the people. It has pulled no man down.

We must not take the lordly mansions of the fortunate few as the standard of goodness or happiness or wellbeing in Alabama before the war. This was essentially a land of cabins, for white as well as black.

The transformation of our great pine belt to the southward from a sparsely settled no-man's-land of illiterates and poverty to its present proud position, more than offsets all that all of us ever lost by war. We point you to the long despised wire grass section of Alabama as a prosperous and

grand rebuke to the pessimism which conceived this subject as open for discussion.

The barefoot man in the mountain and the woman with the mountain tooth brush in her mouth, counted for as much to drag the average down as the owner of a hundred slaves to bring the average up. In these glad new times the "Poor White Trash" are disappearing fast, and that degrading phrase will soon be lost to our vocabulary. They are being swallowed up by the public schools and lost amid the bustling ranks of our multitudinous wage earners.

In these glad new times the whole machinery of government and society with its upward sweep are organized to lift the lowly. For the indigent sick hospitals are usurping the ancient function of the poor house. We place stepping stones before the feet of every child, and even for our juvenile jail birds we have industrial schools instead of stripes.

We are rid of slavery the wide world over. That was not a crime. It was not even a sin. But it was for us in Alabama a night whose moonbeams held promise of a blood red dawn.

Let me focus the splendid argument of my colleague in the illustration of a single instance. The impulse is strong within us to help the tallow faced boys and gum chewing girls who work in our cotton factories. Mr. Chairman, you have said in that profound egotism of superior wisdom which afflicts all of us who sit in cushioned chairs: "These people were better off where they were. They should have stayed there." Gentlemen of the Committee, where were they? They were where the good old times placed them, and sought to keep them, and would have fastened them down forever if they could. Whole armies have come marching out of the Egypt of the old times straight into the factory villages of the new, and they like it. Other armies are waiting the chance to come.

You might say the bird and the butterfly are better off where you have caged them. Open their prison door, and they fly straight toward the sunshine and the flowers. They know! What are you going to say for the times that produced and held down some millions of people to whom even the modern cotton mill is both flowers and sunshine? These people know! The better churches and better schools, the mon-

cy wage, the better food and better clothing, and above all human sympathy that reaches them in the life, beckon to them, and they come.

Amid the very worst the glad new times have to offer, the very cheapest and meanest of its businesses is displacing the dull and hopeless stare of the old days with the dawn of hope and the glow of opportunity. The dirt eating "Poor White Trash" was a dirt eater till he died. Many a tallow faced factory boy of today will seize the opportunities of these glad new times and be a factory superintendent in the still gladder tomorrow.

The standard of our public life in Alabama bears out my colleague in his argument that morals are better. In these glad new times our worst scandals are the petty shortages of a county official here and there. Read the history of the bank scandals in the very heyday of the good old times, and learn how leading men achieved bank directorates through politics and sold loans of the people's money for a price.

Read the classic story of Simon Suggs and other stories of that era, and you will grow suspicious lest some of us in this very hall have inherited lands from good forefathers who obtained them from the helpless Indians by methods that make the shaving of the equally helpless negro by our modern tradesmen and landlords and lawyers look like common honesty.

Let me further support my colleague with the most joyous instance of them all—the happier fate of woman in the glad new times. There were princesses here in Alabama in the good old days—grand dames matchless the wide world over, and in the time of stress they turned heroine, every one. My young friends of the Philomathic Society, the girls with whom you make merry on these classic grounds are just as lovely and just as noble and just as ready to turn heroine as the sweethearts with whom your grandfathers walked in these same places half a century ago. Don't you believe it? And they are better educated.

The transition from the old to the new brought some cultured women low in the scale of this world's goods. But how few they were, when all is told, compared with the whole body of the women of Alabama whom the glad new times have lifted up! They have built a society just as cultured as the old, and vastly better, for it has a creed of public usefulness whose cardi-

nal doctrine is helpfulness for the helpless. Our women of wealth are just as true and loyal ornaments of the parlor and the home, while their activities have widened until their gentle arms are felt underneath every human thing in need of human help.

All our women, high and low, are revelling in the sunshine of their new opportunities. The poor girl of the old times was a drudge, a sewing woman, or ate her heart out in dependence on some unwilling relative. Now a hundred avenues are open to her, and for almost every girl who works, some mother's heart is lighter, some cupboard is less bare, some home the brighter.

It is true, and the ladies will bear me out, that in these glad new times there is a most indubitable and growing scarcity of cooks. Why? In the rising prosperity of the people, man after man has improved into the wish for a home, and finding himself able to support one, has taken his wife away from your cook pot to boil the cabbage in his own. A plentiful supply of domestic servants is evidence of a still more abundant supply of the very, very poor. Their growing scarcity is a silver bell announcing their emergence from the doom of scrubdom.

We hear that the glad new times are afflicted with a scarcity of labor, and that industry suffers. Not so. The glad new times are blessed with a superabundance of employment. Prosperity and a plentiful labor supply are impossible of conjunction. When the overplus is on the side of labor, the standard of comfort is lowered, some men go hungry, some homes feel the pinch of want. When the overplus is on the side of employment, everybody except the vagrant is astir. The whole land is vibrant with the music of glad tidings, the building of new churches, the rattle of new wheels. Every home has a new picture on the wall, and a new hope for the children as a guest around its fireplace.

We have been so long bemoaning the lost beatitudes of the happy handful, that some of us, I fear, have impiously forgotten to thank God for the wonderful new standard of wages and comfort and aspiration that blesses the unnumbered millions of the people.

Time admonishes that I must close, and I summon to the argument of my colleague the supreme blessing of civilization and the only guarantee of liberty. In the good old times there

was only one vital question before the people, and the laws of the land forbade its discussion except in the affirmative. For twenty years after war had cut that subject down and out, public opinion, stronger than statute law, forbade criticism of the dominant party and its progressively evil methods.

After awhile, the Press began to break the shackles and free speech to trickle through lips long sealed. Its first great fruits are seen in the new constitution with its primary election and the growing necessity for joint discussion among the aspirants for office. Its suppression left no way out of the impossible old times except through blood and tears. The glad new times are bulwarked in the new freedom of men and women to discuss what they please, and to take whichever side they please on every subject beneath the sun.

Freedom of speech here in Alabama at last, and a great people are marching upward as well as onward! Freedom of Speech is civilization's crowning diadem. Let no man undertake again to steal it from our brows and hide it in his pocket.

COMMENCEMENT DAY: WEDNESDAY.

Music -----University March.

Prayer.

Music—Poet and Peasant-----*Suppe*

ORATIONS BY SENIORS.

(Contest for 'Trustees' Prize.)

Oscar Paleman McGraw-----Popular Election of Senators.

Edward Kirby Chambers-----Our Alma Mater.

James Mallory Kidd-----Our Imperial Colonial Policy.

Music—Trovatore (Selection)-----Verdi.

Report of Committee on Award.

Music.

CELEBRATION ORATION.

Francis P. Venable, Ph. D., President of University of
North Carolina.

Music.

The Conferring of Degrees by the President.

Music—Lohengrin Overture-----*Wagner*.

Benediction.

Music—"Home, Sweet Home."^v

CELEBRATION ORATION

BY PRESIDENT FRANCIS PRESTON VENABLE, UNIVERSITY
OF NORTH CAROLINA.

The Responsibility of the College-bred Man.

Your University, with its inspiring record of high achievement, celebrates to-day its seventy-fifth anniversary. I bring the cordial greetings of an older sister.

Seventy-five years in the history of a young and growing country is a long period and covers much of change and development. In the life of an individual it marks the rise, the zenith, the decline of powers and the swiftly approaching limit of usefulness. But the life of such an institution as this knows no such cycle of change. The growth at first is apt to be slow but with the years come increased strength and efficiency and capacity for service. Age brings only the conservatism of historic associations, the grandeur of a noble service and the glory of high ideals exemplified in the lives of generations of strong sons. I can well believe it that since the historic 18th of April seventy-five years ago, when the doors of this institution were first opened, the history of Alabama has been largely moulded by the men who found their training and their inspiration here,

To such an audience as this and on such an occasion there are many subjects, pleasant and instructive, about which I might speak but the thought of those sons of the University who, in the past, did so much for state and country, and of the great work which remains to be done for our beloved South fills my heart with a message which must be delivered at the risk of wearying you with what many may call a trite and tiresome sermon.

Sons of the University, men who have been trained in the people's school, for the people's service, what is the greatest gift which you have received from this revered mother, what is the great new thought, the higher creed with which she has inspired you if you have learned your lesson aright?

It seems to me that her priceless gift is the awakening to a knowledge of the truth and responsibility for it. Unless you realize this, your training will fail of its highest aims and your country will fail of the full return which it has a right to expect from the investment it has made in you. I wish to speak to you therefore, of the responsibilities of the college bred man.

I appeal to no narrow sectionalism when I plead for our beloved South. If there has been an absorbing passion in my life, which has directed most of my labors, it has been the desire to see this home land of ours take once more its fitting position of power and influence in the nation. I have seen it devastated by war and the tragedy of that desolation and humiliation was burned in me as a child. I have seen my people ground down and plundered by misgovernment. I have been proud of their heroic patience under miscepción, calumny and scorn. I pray that I may live to see the day when we shall hold our own in all worthy aims with the very best in the land. To this great end I believe it imperatively necessary that strong leaders shall be trained who have the wisdom to see the truth and the courage to live up to their responsibilities for it.

I rejoice in the growing prosperity of the South, its bountiful harvests, multiplying factories and rising cities. These humming spindles and busy marts and all that makes for material development have a use and beauty of their own. They are good but alone they have little to do with the true greatness of a man or a nation. We have learned to estimate at its true value the guinea that gilds the forehead of the fool, and the pages of history give the inglorious record of many a nation whose only boast was its wealth.

There are dangers in the great flood of gold which is being poured into the lap of the South. It is apt to bring confusion of ideals and temptation to lower attainments and lesser accomplishments. We hear much of the wonderful opportunities offered by the growth and prosperity of the South to the ambitious young man. To my mind the greatest opportunity is that for trained and wise leadership. Some such leaders we have. Many more are needed. The call is an insistent one for strong men, true to the highest ideals and their duty to the people.

There are two or three fundamental propositions which we would do well to grasp, desiring to be a free and great people. The first is that real freedom comes only through a knowledge

of the truth and by following the leading of the kindly star. "Ye shall know the truth and the truth shall make you free."

Men have always longed for, striven for and many have died for freedom. How simply and clearly the one possible path to it is pointed out in that grand saying of the one free man. Ignorant manhood is of necessity manhood under bondage. An ignorant democracy is a democracy only in name and falls an easy prey to the wiles of the demagogue.

A people who would be free must see clearly the truth and follow its leading. How shall they see the truth except they be taught and who shall teach them except you men of the schools who, in such quiet halls as these, have drawn in the truth as the inspiration of your lives and feel your responsibility for it.

Sometimes in the history of a people one man arises to whom a vision of the truth has been vouchsafed; one man against a whole nation or a whole world that is ignorant and in bonds to the false, bowed down under the tyranny of wrong and untruth. And when that man stands and speaks boldly for the truth in the face of all prejudice and wrong and murderous hate the history of the world changes for with the eternal truth on his side he is in the majority.

The God-man, facing his Jewish accusers and all the power of imperial Rome, as typified in her governor, cried out: "To this end was I born and for this cause came I into the world that I should bear witness unto the truth." Since that day many have grasped the great fact that to bear witness to the truth is the real purpose of their existence and, failing in that, life is a paltry thing indeed. It is pitiable not to know the truth; it is shameful to know it and not bear witness to it.

A great truth had been borne in upon the soul of the young graduate of the University of Erfurt, afterwards monk of Wittenberg, and though church and state, principalities and powers were against him he bore witness to that truth before the assembled rulers saying: "Here I take my stand. I can do no otherwise. So help me God." And again one man turned the tide of history and changed the thought and culture of a world.

And so in religion, in politics, in science, in every phase of human belief and endeavor a cloud of witnesses for the truth surround us. These are the great souls of the world, the real

heroes rather than those who have won hero-worship by great slaughterings or tyrannies.

Is truth worth bearing witness to or making such sacrifices for? "What is truth" is the scornful question of the Roman governor and of all who believe in mailed power and force as the arbiter of right. It is the cry of greed and passion, of injustice and oppression everywhere, for they would have men faint believing that there is no truth—no clear shining anywhere, only broken lights and rampant wrong. But there is truth for him who searches wisely and the road of truth is made open to him in abodes of study and research as this.

Benjamin Kidd has said that England's success in India is due to the influence of her universities. "In other words," he says, "it is the best and most distinctive product which England can give, the highest ideals and standards of her universities, which is made to feed the inner life from which the British administration of India proceeds."

First then let us base our hopes on the higher ideals of college life, for standards and ideals are the guide posts on the road to truth. Dean Briggs of Harvard was once asked to speak on the temptations of college life and consenting, said that he would speak first on the temptations to excellence. Among these temptations to excellence are to be classed the higher standards and ideals which prevail among the honest, vigorous-minded, unspoiled youth of our Universities.

No where else is so true a democracy found. Wealth and such external conditions have far less weight than in the big world outside the college gates, and true merit is far more generally and generously recognized. The campus verdict on teacher or fellow-student is apt to be sound at heart and just. The jury is made up of buoyant, hopeful youths, looking out on life as a fair and promising field for their prowess with little thought of failure. When men have battled on this field and been overthrown, their judgment is most apt to be colored and confused by the bitterness or disappointment of the injustice from which they have suffered.

For four years or more the college boy lives a life that is set apart from the fierce struggle for wealth, position, power or for bare existence. The tales of the heroic past fill him with enthusiasm; the true, the beautiful, the good in literature, philosophy and art leave their impressions upon his plastic

mind. With growing reverence he studies in nature the handiwork of the creator and grasps something of the eternal laws that underlie the universe. The life is broadened and its current deepened. It is the dream-time of life and great ambitions, noble purposes surge in upon the unfolding life, giving the impulses and the ideals which decide the worthiness of all after accomplishment.

You are responsible for those ideals to yourself and your race. They, with the strong belief in something better, purer, higher, form the most precious heritage which may be preserved to a man from his youth. Neither ideals nor belief come easily in later years. Life's struggles and disappointments dull the sensibilities and chill the ardor. It is easy to lose sight of these youthful ideals in the hardening competition of maturer life. Few appear to share them and many scorn them.

But the world needs them. Whence will the uplift come without them. The ideals of many men would seem to be very low and unworthy, and so too the ideals and standards of bodies of men, corporations or communities are apt to be lower than those of the average member of such a corporation. But the influence of one man can be shown in no other way so clearly as when by the mere force and shaming of his own high ideals he raises all around him to a higher level and a clearer air.

I do not claim that all ideals of college days are high or that all college men come under the influence of these higher standards and make them their own. I fear that those who preserve them untarnished through after life are very few indeed. As well might it be maintained that college training produced only the wise and scholarly. The opportunity for scholarship is there though all may not avail themselves of it. The higher ideals tempt to excellence but many do not yield themselves to the temptation. To derive benefit from good things something more is necessary than merely to be brought into contact with them. One must absorb them and make them his own.

President Hadley put his thought clearly in a recent address. "The idea," says he "that a young man will derive untold benefit from spending four years in casual study of the things that suit him, even under good masters, is as fallacious as the idea that he would derive such benefits from four casual years of travel in Europe, even among great monuments of the

past. I well remember Professor Northrop's characterization of one of these devotees of general culture. 'Mr. Blank is a butterfly. He chooses the prettiest flowers in the whole field and flits from one to another. The flowers are beautiful and so is the butterfly; but when he is through no one knows which flower he has touched or where he has gone.' "

A college education is a most complex thing. Books are not all of it nor is so-called mental discipline its chief aim. The sunshine of example, the gracious air of association, the dew of wisdom, distilled from the master minds of the world, all play their part in that unfolding of the life and expansion of the powers which we call education. These and other potent factors work together to implant ideals, strengthen character and bring the feeling of responsibility.

And so the college bred man may lead but often does not; he may be wise but often is not. He should see and feel the truth more clearly than his neighbor but often shirks his responsibility. I appeal to the college man that he grasp the great opportunities which await him and come to the help of the people through whose self-sacrifice and labors his advantages have been granted him.

There will be many who will cry with Pilate, "What is truth," meaning that there is no truth over which we need greatly inconvenience ourselves nor sacrifice our ease and perhaps other of life's good things. Why take trouble to search out what we style the truth of things or to correct what we fancy are abuses. The world is doing well and growing better and all things will work out without us. Let us take things as they come and get the most out of life for ourselves.

My friends, we men of the schools were not taught at the expense of the state or the church or private philanthropy in order that we might have a better chance in life than some one else, or get ahead of others, or get the most out of life, or for any other selfish reason. Can you for a moment believe that the marvellous outpouring of money for education by committees and by individuals, which we see at present, has any such meaning or object. If I believed it so, then I could only pray that these springs might dry up for the result would be an unmixed evil.

You have been educated not to get the most possible out of life but to put the most possible into it. The supreme object

of your education is to learn some truth and faithfully bear witness to it by speech and life. The truth may be great or small, all truth is of import. It may bear on man's relation to the natural world around him, to his fellow men or to his maker. Whatever it may be it leads upward and should be no man's secret, nor personal asset but the property of the race.

I fear this day of our great and unexampled prosperity. The test upon the character of my people is far greater than those days of warfare, of misrule and of biting poverty. There is need for sane counsel and wise leadership as never before.

There is great power in wealth. There is much pleasure in the comforts, the luxuries, the many good things of life which it can command. I do not decry these things but I ask that a just balance be drawn and due proportion of things observed. There is a grave danger when men are measured by their wealth and a nation begins to count it as its greatest blessing or its proudest possession.

One who has filled many positions of high honor, and served his country well—President Daniel C. Gilman—in speaking to the sons of Princeton summed up as follows the blessings granted to our nation.

"Be it forever remembered that we are the heirs of great possessions that we may not keep to ourselves. This is an inventory of our rich inheritance:

1. The good tidings of christianity, destined to pervade the earth with its pure and simple morality.

2. Civil and ecclesiastical liberty, secured by many contests, from Magna Charta down.

3. International law, propounded by great jurists and accepted by great states.

4. Freedom of commercial intercourse by which the products of nature and of industry are exchanged for the mutual benefit of the producers, with the least restriction possible.

5. The purity and happiness of domestic life, an idea almost unknown to savage and half-civilized men.

6. The value of general education, with a growing appreciation of history and literature.

7. An increasing and beneficent harvest of scientific investigations, by which happiness is promoted, life prolonged, pain destroyed and time and space are overcome."

Great possessions, he says, that we may not keep to ourselves. In all of this there is no word of our mines and forests, our bursting granaries, our mills and factories, our vaults stored with metal, our vast cities with their towering hives of human workers. Of such vain things do the heathen boast.

But the warfare of the centuries has been waged over those other glorious possessions. They are hallowed by the death of martyrs, bought with the blood of our fathers and must be transmitted to our children as things which money has not bought and cannot buy. Count them over once more; christianity, civil and religious freedom, justice for individuals and nations, freedom of commerce, protection of the home, general education, freedom to wrest from nature her priceless secrets for the use of all.

I am afraid that there is great lack of appreciation of these fundamental rights of our manhood at their true value and that sometimes we are readily cheated out of our inheritance, a mess of pottage for a glorious birthright. Strong and true men are needed to work out these great ideas to fuller and fuller perfection in our national as well as individual life. Men who are trained to see these truths are responsible for them to their brethren. If we recognized this responsibility then that misleading, iniquitous word, "the masses" would drop out of our vocabularies. There should be no masses in a democracy, masses to be scornfully overridden, masses to be neglected, masses to be defrauded of their birth-rights. All are parts of the state, all are essential, all are inheritors of the great rights. And if the so-called masses are neglected, left to their ignorance, their vice or their shiftlessness, the whole state suffers and our responsibility is pressed home to us whether we would acknowledge it or not.

The failures in our civilization are glaring enough for every thinking man to see, still it may not be amiss for me briefly to point out some lines of research for the truth-seeker, great problems which must be solved if, as a people, we would avoid shipwreck and to which we cannot safely apply the doctrine of *laissez-faire*.

First need I point out our failures to carry out the great principles laid down by the founder of christianity—the church's mistakes, divisions, jealousies and fearful persecutions are matters of history. The neglect of great and manifest duties,

the tithing of mint and anise and cummin and omission of the weightier matters of the law have led to a loss of hold upon the laboring classes and upon a great many thinking men and women.

Even the birthday of the great healer of the world's wounds, hailed by the angels as the dawn of peace and good will for mankind, is turned into a season of dissipation and license with little to remind one of its glorious meaning. A recent writer, with a gleam of hope in his heart, writes of Christmas as an "unfinished business," and we too must hope that there is a growth toward and a promise to better things, for the promise of Christianity is the hope of the world. Is there not truth in the recent arraignment of Prime Minister Balfour, who declares that the church to-day busies itself with questions which do not weigh even as dust in the balance compared with the vital problems with which it is called upon to deal. The times call for true men to seek out and correct the errors, to save from waste of energy, to speak fearlessly where truth is at stake and to hasten the day when the principles of christianity shall be seen exemplified in the lives of all the people.

Again the growing complications and conflicts between labor and capital, employer and employees, corporations and individuals, trusts and the people, with much of truth and wrong and injustice on both sides, demand wise and patient unraveling and he who has to deal with such matters should feel deeply his responsibility not to this class or to that but to the truth.

Greed must not be allowed to go unchecked. No nation or people that coins the happiness and life-blood of little children into dollars and cents can hope to prosper. A competition so fierce that machines are worked to the limit and flesh and blood strained to the utmost and that causes the weak or old or sickly to be cast aside as worthy only to perish can bring no true profit to any nation. Men are not to be treated as machines incapable of joy or suffering, without hope and without souls. Labor is not the sole end of life. Here are great problems that demand all of our wisdom and call for strong true men.

The education of all the people is a modern idea and one that has seen its chief development in the United States. The principle is right and is fundamentally essential to the success of any democracy, which promises equality of opportunity and which would save itself from the domination of ambition, greed or false ideals. To these ends a vast

army of teachers is employed and fabulous sums are spent in equipment and for support. There is call here for wisdom and truth speaking (especially so in our Southern land) lest false ideals creep in and time and energy as well as money be wasted. And the gospel of sound learning and of education for service must be preached.

It is necessary to speak of but one other problem, the gravest problem of all—our race question—the severest test which was ever laid upon a nation. I hesitate to speak of it because I look upon it as almost beyond human wisdom and only to be left to the solution of time. Never in the history of the world have two peoples with ineradicable race differences and prejudices between them, numbering millions of individuals, free, with equal privileges of suffrage, education, religion and civil liberty, and opportunity, been set upon the same soil to develop side by side. God alone knows the solution or the end of it. But truth-loving and truth-speaking men must see to it that the weaker race is treated justly and with a broad and wise charity.

And so the call to the college man is one of service—to be a leader—to lead his people into the truth in order that they may be free—to fit them for a liberty which is not license and a freedom which begets no wrong.

Men speak of political freedom and patriots have struggled and died to free their country, but this kind of freedom means only a change of yokes and masters. For man must be governed in some way to insure the public good. A constitution is substituted for autocracy; a many headed majority for one king, a ruler chosen by the people for one foisted upon them through some fancied right or by sheer might. But he who teaches the truth brings into the world the only breath of freedom which it knows, releasing those who find wisdom from tyrannies more enslaving and degrading than any mere political tyranny.

Teach the truth and the slavery of ignorance disappears, the bondage of superstition and of error is broken, the selfishness and narrowness of petty ecclesiasticism and bigotry are done away. All of these, together with all that degrades, or dwarfs, or poisons in any way, the sweet waters of the fountain of human liberty shall vanish away as the noisome mists are dispelled by the rising of the glorious sun.

HONORARY DEGREES.

For eminent and conspicuous services rendered to society and the state in their respective spheres of achievement, the University through its President and Board of Trustees, conferred the honorary degree of Doctor of Laws upon each of the following citizens of the United States:

Brown Ayres, President of the University of Tennessee.

James Curtis Ballagh, Associate Professor of American History, John Hopkins University.

Thomas Greene Bush, Capitalist, Birmingham, Ala.

Winfield Scott Chaplin, Chancellor of Washington University.

Francis Horton Colcock, Professor of Mathematics, University of South Carolina.

Thomas Wilkes Coleman, Lawyer, Eutaw, Ala.

Erwin Craighead, Editor of the *Mobile Register*, Mobile, Ala.

John LaFayette Dodson, Educator, Oxford, Ala.

Robert Burwell Fulton, Chancellor of the University of Mississippi.

George Rainsford Fairbanks, Fernandina, Fla.

William Herbert Perry Faunce, President of Brown University.

James Harris Fitts, Banker, Tuscaloosa, Ala.

Reuben Reid Gaines, Chief Justice of the Supreme Court, Austin, Tex.

Hilary Abner Herbert, Lawyer, Washington, D. C.

Isaac William Hill, State Superintendent of Education, Montgomery, Ala.

Robert Jemison, Capitalist, Birmingham, Ala.

George Doherty Johnston, Tuscaloosa, Ala.

Charles William Kent, Professor of English, University of Virginia.

George Little, Educator, Tuscaloosa, Ala.

Thomas Chalmers McCorvey, Professor of History and Political Economy, University of Alabama.

Frank Sims Moody, Banker, Tuscaloosa, Ala.

John Tyler Morgan, United States Senator, Selma, Ala.

James Thomas Murfee, Superintendent Marion Military Institute, Marion, Ala.

Thomas Walker Page, Professor of Economics, University of California.

Thomas Waverly Palmer, Professor of Mathematics, University of Alabama.

Josiah Harmar Penniman, Professor of English Literature and Dean of the Academic Dept., University of Pennsylvania.

Francis Marion Peterson, President of the Girls' Industrial School, Montevallo, Alabama.

Edmund Winston Pettus, United States Senator, Selma, Ala.

John Herbert Phillips, Superintendent of Schools, Birmingham, Ala.

John Andrew Rice, Pastor Court Street Methodist Church, Montgomery, Ala.

Warfield Creath Richardson, Educator, Tuscaloosa, Ala.

Rufus Napoleon Rhodes, Editor of the *Birmingham News*, Birmingham, Ala.

William Wallace Screws, Editor of the *Advertiser*, Montgomery, Ala.

James Thomas Searcy, Superintendent of the Alabama Bryce Hospital for the Insane, Tuscaloosa, Ala.

Eugene Allen Smith, Professor of Geology and Mineralogy, University of Alabama.

Ellison Adger Smyth, Jr., Professor of Biology and Dean Virginia Polytechnic Institute

James George Snedecor, Secretary of the Committee of Colored Evangelization of the Southern Presbyterian Church, Tuscaloosa, Ala.

Charles Arnette Towne, Member of Congress from the Fourteenth District, New York City.

William Sewell Thorington, Professor of Law and Dean of the Law School, University of Alabama.

Julia Strudwick Tutwiler, President of State Normal School, Livingston, Ala.

Francis Preston Venable, President of the University of North Carolina.

James Edward Webb, Attorney at Law, Birmingham, Ala.

Morton Bryan Wharton, Pastor Baptist Church, Eufaula, Ala.

Benjamin Leon Wyman, Dean of the Birmingham Medical College, Birmingham, Ala.

DEGREES IN COURSE.

MASTERS OF ARTS.

- Pearl Boyles, A. B., 1905,-----Crichton
Thesis: Whittier.
- Eleanor Packer McCorvey, A. B., 1904,-----University
Thesis: The Poetry of Sidney Lanier.
- Mary Camilla Parker, A. B., 1905,-----Tuscaloosa
Thesis: William Cullen Bryant.
- Mary Cowper Pittman, A. B., 1905,-----Union Springs
Thesis: Is Walt Whitman a Poet?

MASTERS OF SCIENCE.

- Ruby Swann Lawhon, B. S., 1905,-----Livingston
Thesis: The Evolution of Chemistry.
- James Rice, B. S., 1905,-----Northport
Thesis: The Status of the Coal Industry in Alabama To-day.

CIVIL ENGINEERS.

- Huriesco Austill, Jr.,-----Mobile
Thesis: A Virtual Profile Study of a Section of M. & W. A.
R. R.
- Preston Alfred Craighead, Jr., -----Uniontown
B. S. in Engineering, 1904.
Thesis: Design for a Concrete-Steel Arch, Luten's Method.
- Truman Aldrich Smith, B. S. in Engineering, 1905--University
Thesis: Through Plate Girder Bridge over Branch of Sipsey
River.
- George Woolsey Vanhooose, Jr.,-----Tuscaloosa
Thesis: Design for a 100-foot Span Concrete-Steel Arch, Elastic Theory.

MINING ENGINEER.

- Thomas Baird Catchings,-----Birmingham
Thesis: "Room and Pillar" and "Longwall" Systems of Working Coal in Alabama.

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Jelks Henry Cabaniss	Birmingham
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Lillian Matheson Lotspeich	Mobile
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Victor Herring Smith	Pell City
Henry Addison Teel	Hanover
Pascal Bryce Traweck	Humphrey
Joseph Mitchell Tucker	Montgomery
Thomas Benjamin Ward	Greensboro

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James David Atkins	Alabama
William Clifford Bailey	Alabama

William Stillman Bell	Alabama
Benson Walker Booth	Alabama
William Lyles Box	Alabama
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Walter B. Lanford	Alabama
Towfik Lutaif	Syria
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William Allen Mason	Alabama
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James Andrew McDevitt	Mississippi
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Thomas Jefferson Patton, Jr.	Alabama
David Phillip Pruitt	Alabama
James Henry Somerville, Jr.	Alabama
James Tankersley	Alabama
John Samuel Tucker	Alabama
Cullen Bryant Wilson	Florida
Samuel LaFayette Woolley	Alabama

GRADUATES IN PHARMACY.

Albert Brown Byers	Alabama
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